

LINGUISTIC SURVEY OF INDIA.

VOL VI

INDO-ARYAN FAMILY.

MEDIATE GROUP.

SPECIMENS OF THE EASTERN HINDĪ
LANGUAGE.

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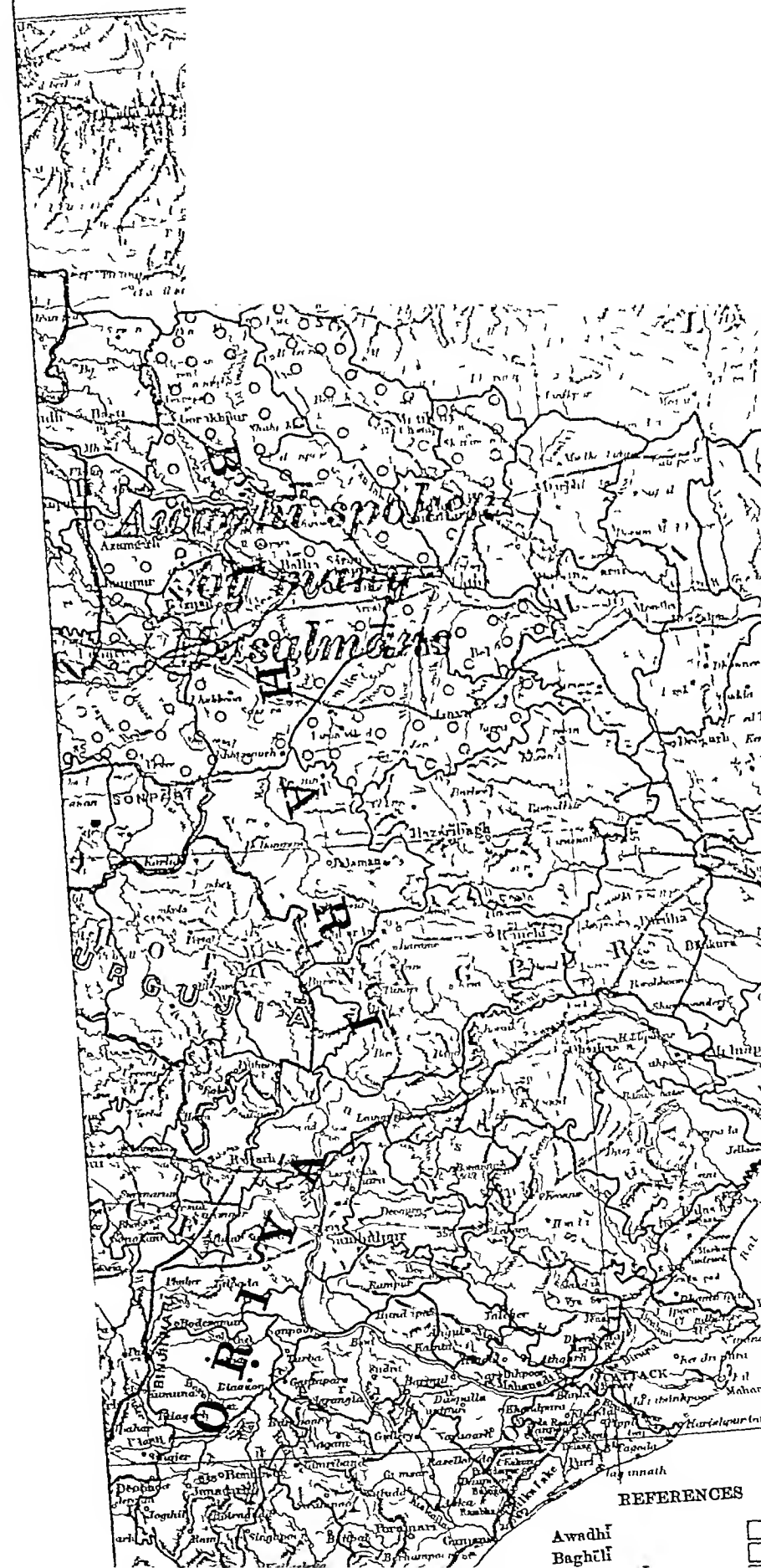
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LINGUISTIC SURVEY OF INDIA

VOL VI.

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COMPILED AND EDITED BY

G A GRIERSON, C I E, P H D, D L I T T, I C S



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- „ VII Indo-Aryan languages, Southern group (Marâthi)
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 - „ II Râjasthâni and Gujarâti
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MAP

Map of the Dialects and Sub-Dialects of the Eastern Hindi Language

Facing Title-page

THE MEDIATE GROUP.

EASTERN HINDI

The Mediate Group

The Mediate group of Indo-Aryan vernaculars is a group of dialects, not of languages. It includes only one language, *viz*, Eastern Hindī

This language, which includes three main dialects, Awadhī, Baghelī, and Chhattīsgarhī, occupies parts of six provinces, *viz*, Oudh, the

Its Geographical Habitat

North-Western Provinces, Baghelkhand, Bundelkhand, Chota Nagpur, and the Central Provinces. It covers the whole of Oudh, except the district of Hardoi, and a small portion of Fyzabad. In the North-Western Provinces, it covers, roughly speaking, the country between Benares and Hamirpur in Bundelkhand. It occupies the whole of Baghelkhand, the North-West of Bundelkhand, the South-Sone tract of the District of Mirzapur, the States of Chand Bhakār, Sarguja and Koria, and a portion of Jashpur, in Chota Nagpur. In the Central Provinces, it covers the districts of Jabalpur and Mandla, and the greater part of Chhattīsgarh with its Feudatory States.

Dialects

The three dialects of Eastern Hindī closely resemble each other. Indeed, Baghelī differs so little from Awadhī, that, were it not popularly recognised as a separate form of speech, I should have certainly classed it as a form of that dialect. Its separate existence has only been recognised in deference to popular prejudice. Chhattīsgarhī, under the influence of the neighbouring Marāthī and Oriyā, shows greater points of difference, but its close connection with Awadhī is nevertheless apparent. The Awadhī-cum Baghelī dialect includes the whole Eastern Hindī area of the North-Western Provinces and Oudh and of Bundelkhand and Baghelkhand, Chand Bhakār, and the districts of Jabalpur and Mandla. It is also spoken by some scattered tribes in the Central Provinces districts to the south and west. If we wish to make a dividing line between Awadhī and Baghelī, we may take the river Jamna where it runs between Fatehpur and Banda, and, thence, the southern boundary of the Allahabad District. This is not quite accurate, for the Tīrhārī dialect spoken on the north bank of the Jamna in Fatehpur shows sufficient peculiarities to entitle it to be classed as Baghelī, and the language of the south-east of Allahabad, which is locally known as Baghelī, but which I have classed as Awadhī, is a mixture of the two dialects. The boundary must be uncertain, for there is hardly any definite peculiarity which we can seize upon as a decisive test. Chhattīsgarhī occupies the remainder of the Eastern Hindī tract, that is to say the States of Udaipur, Koria and Sarguja, and a portion of Jashpur, in Chota Nagpur, and the greater part of Chhattīsgarh.

As above described Eastern Hindī occupies an irregular oblong tract of country extending from, but not including, Nepal to the Bastar State in the Central Provinces, much longer from north to south than it is from east to west. Its mean length may be roughly taken at 750 miles, and its mean breadth at about 250, which together give an

area of about 187,500 square miles. The number of speakers of each dialect is roughly as follows —

Awadhī ¹	.	.	.	16,000,000	
Baghōlī ²	.	.	.	4,612,756	
					20,612,756
Chhattisgarhī ³	.	.	.		3,755,313
				TOTAL ⁴	24,368,069

With reference to the above figures, it should be explained that, probably owing to the prestige of the court at Lucknow, Awadhī is spoken as a vernacular not only in the tract above described, but also by Muhāmmadans over the Eastern part of the North-Western Provinces, and the greater part of Bihar, the language of which is in the main Bihārī. On page 118, I have estimated the number of these Awadhī-speaking Musalmans at 913,813, and these figures are included in the figures for Awadhī given above. Similarly, as regards Chhattisgarhī, the above figures include not only the speakers of that dialect in the area of which it is the vernacular, but also 34,095 speakers of it in the neighbouring Chhattisgarh and Orissa Feudatory States, whose main language is Oriyā. In both cases, the speakers are permanent residents of the areas in which they were found, so that the total above given represents the number of speakers of Eastern Hindī in their proper homes.

Large numbers of speakers of Eastern Hindī are scattered all over Northern India. Putting to one side the number of Oudh men who have travelled abroad in quest of service, there is our native army which is largely recruited in that province. For the reason given on page 10, it is impossible even approximately to estimate the number of these Awadhī speakers who are away from their homes. All that can be done is to give the following approximate estimates for the Lower Provinces of Bengal, and for Assam —

Estimated number of speakers of Awadhī in Assam	.	32,290
" " " " the Lower Provinces	.	111,258
TOTAL	.	143,548

As explained in the Introduction to the Eastern Group,⁵ there were, in the early centuries after the Christian era, two main languages, or Prakrits, spoken in the Jamna and Ganges valleys. These were, Śaurasēnī spoken in the west, its head-quarters being the upper Doab, and Māgadhī spoken in the east, with its head-quarters in the country south of the present city of Patna. Between these two there was a debatable ground, roughly corresponding to the present province of Oudh, in which a mixed language known as Ardha-Māgadhī, or Half-Māgadhī, was spoken, partaking partly of the character of Śaurasēnī, and partly of that of Māgadhī. We have seen that all the languages of the Eastern group are descended from Māgadhī, and we shall see that the group of closely connected languages of which Western Hindī may be taken as the type, is directly descended from Śaurasēnī.

¹ Compare population of Hungary, 17,468,791

² Compare population of Portugal, 6,049,730

³ Compare population of Bulgaria, 3,810,713

⁴ *I.e.*, considerably more than the population of Austria (23,895,413).

⁵ *Vide ante*, Vol V, Pt I, p 5

It now remains to state that this mixed language, or Ardha-Māgadhi, was the parent of Modern Eastern Hindī

Eastern Hindī is bounded on the north by the Aryan languages of the Nepal Himalayas, and on the west by various dialects of Western Hindī of which the principal are Kanaujī and Bundēlkhandī. All these are descended from Śaurasēnī or from some other Prakrit dialect akin to it. On the east it is bounded by the Western Bhojpuri and Nagpuriā dialects of Bihārī, and by Oriyā. On the south it meets forms of the Marāthī language. Bihārī and Oriyā are descended from Māgadhi Prakrit. Eastern Hindī is hence surrounded on two sides by languages derived from Śaurasēnī, and on one side by languages derived from Māgadhi, and, as might be expected, is the modern representative of Ardha-Māgadhi. Like it, it partakes of the nature of both the two ancient languages.

The name Hindī is popularly applied to all the various Aryan languages spoken between the Punjab on the west and the river Mahānandā on the east, and between the Himalayas on the north and the river Narbada on the south. From these Bihārī has already been subtracted. It is spoken in Bihar and the Eastern districts of the North-Western Provinces. We shall also have to subtract the languages of Rajputana, and there remain, still bearing the name of 'Hindī' the dialects spoken in the basins of the Jamna and the Ganges, say, from Sirhind in the Panjab to Benares. These divide themselves into two main groups, entirely distinct from each other,—a Western and Eastern. The Western includes, amongst others, Bundēlī, Kanaujī, Braj Bhākbā, and the standard Hindōstānī which forms the *lingua franca* of the greater part of India. These dialects are all various forms of one language, which I call Western Hindī. The Eastern group includes the three dialects that together form the language which I term Eastern Hindī. It is necessary to explain this as no attempt has hitherto been made to name these two languages. Their very existence has hitherto been a matter of doubt.¹

The Mediate Group compared with the Eastern

The dialects of the Mediate Group differ from the languages of the Eastern Group mainly in the Conjugation of the Verb

As regards pronunciation, the languages of the Eastern group do not agree among themselves. The three most eastern languages of the group, *viz*, Assamese, Bengali, and Oriyā have one marked peculiarity in that the letter *a* is usually pronounced like the *o* in the English word 'hot'. In Bihārī, this sound is gradually flattened as we go westwards, until in Western Bhojpuri, it has the ordinary sound of the *u* in 'nut.' Eastern Hindī has also this pronunciation of the vowel.

In the declension of Nouns and Pronouns, Eastern Hindī closely resembles Western Bhojpuri. It has the same tendency to use an oblique form in *ē*, with regard to which, however, it would be more accurate to say that Western Bhojpuri has borrowed from Eastern Hindī, the oblique form of the other languages of the Eastern group invariably ending in *ā*. The

¹ The student is warned that the 'Eastern Hindī' of Dr Hoernle's Gaudian Grammar is not the language here given that name. That Eastern Hindī is Bihārī. Dr Hoernle himself has long abandoned the name 'Eastern Hindī' and has adopted 'Bihārī'.

postpositions attached to nouns are mostly the same as in Bihārī, the most marked exception being that of the Dative-Accusative, which in Eastern Hindī is *lā* or *kā*, while, in the languages of the Eastern group it is *lē* or *lē*. It may be added that the postposition of the Locative is *mā* or *mā*, while in Bihārī it is more usually *mē*, and it does not occur in the other Eastern languages at all. These two postpositions, *lā* and *mā*, are typical of the Mediate Group.

The declension of Pronouns in Eastern Hindī closely resembles that of the Eastern Group of Languages. In one important test point it agrees with that group in differing from the more western ones. While in the latter the typical vowel of the genitive singular of the personal pronouns is *ē*, in the east it is *ō*. Thus, in Western Hindī, 'my' is *mērā*, but in Bengali and Bihārī, it is *mō*. Eastern Hindī follows the Eastern Group in this respect.

In regard to Verbs, there are greater points of difference than in the other parts of speech. The verb Substantive is in Eastern Hindī, *ahē* or *āhe*, I am, although, in the eastern parts of Oudh, *bāte*, which is nearly the same as the Western Bhojpuri *bātō*, also occurs. In the Finite Verb there are three main tenses which admit of comparison, the Present Conjunctive, the Past, and the Future. Of these, the Present Conjunctive, which is derived from the Sanskrit Present Indicative, is practically the same in nearly every Indo-Aryan Language. No profitable comparison can, therefore, be obtained from it.

The Past tense, on the other hand, presents striking differences. In all the Indo-Aryan languages this tense was originally a past participle passive. Thus, if we take Hindōstānī, the word *mārā*, which is derived from the Sanskrit Past Passive Participle *māritah*, does not mean literally 'he struck' or 'I struck,' but 'struck by him' or 'me,' and so on. Similarly *chalā*, derived from *chalitah*, is literally not 'he went' but 'he is gone.' It will be observed that the Sanskrit passive participles above quoted have the letter *ṛ* in the penultimate syllable. This is the case in regard to most Sanskrit passive participles, and it is important to note it, for this *ṛ* is retained in most of the dialects derived from Śaurasēnī Prakrit. Thus from the Sanskrit *māritah*, there sprang the Śaurasēnī *mārīlō*, afterwards corrupted to *mārō* from which came the Braj Bhākhā *māryan*, in which the *y* represents the original Sanskrit and Prakrit *ṛ*. The change of *ṛ* to *y* is one of spelling rather than of pronunciation. We may, therefore, say that this *ṛ* or *y* is typical of the past tenses of the group of dialects which are sprung from Śaurasēnī Prakrit.

Turning now to the languages derived from Māgadhi Prakrit, we see an altogether different state of affairs. In the Śaurasēnī languages, the *t* of *māritah* and *chalitah* has first been softened to *d* and then has altogether disappeared. In the Māgadhi languages, we find in its place the letter *l*. Thus, 'struck' in Bengali is *mārila*, and in Bihārī *māral*. It is a peculiarity of all these languages that they object to using the past participle by itself, as is done, for instance, in Hindōstānī. They have a number of enclitic pronouns, meaning 'by me,' 'by thee,' and so on. These they tack on to the past participle, so that the whole forms one word. Thus, when a Bengali wishes to say 'I struck,' he says '*mārila*, struck, *am*, by me,' and unites the whole into one word, '*mārīlām*'. Similarly the Bengali *chalīlām* originally meant 'it was gone by me,' hence, 'I went'. In process of time the way in which this word was built was forgotten, and the past tense in Bengali is now conjugated as if it was an ordinary active verb.

The particular enclitic pronouns which are used in the Māgadhi-derived languages vary in form from dialect to dialect, and for the purpose of comparison with Eastern Hindi, it will be convenient to consider those in use in the Bhojpurī dialect of Bihārī

Eastern Hindi combines the peculiarities of the Śaurasēnī and of the Māgadhi languages. The typical letter of its past tense is not the Māgadhi *l*, but the Śaurasēnī *z* or *y*. On the other hand, the Past Participle cannot stand by itself, but takes the same enclitic pronouns as those used by Bhojpurī. In order to show this clearly, the masculine singular of the past tenses of Eastern Hindi and of Bhojpurī are here given side by side. In each case the root, the tense characteristic, and the enclitic pronouns are separated by hyphens. In reading the Eastern Hindi forms, it should be remembered that, in this language, *ya*, *e*, and *z* are practically interchangeable, some localities favouring one spelling, and some another. The spelling given below is that of the Awadhī dialect —

English	Eastern Hindi	Bhojpurī
I struck	<i>mār o ũ</i>	<i>mār-^{al} ũ</i>
Thou struckest	<i>mār z s</i>	<i>mār-^{al} z as</i>
He struck	<i>mār-z s</i>	<i>mār-^{al} z-as</i>

If we spell the Eastern Hindi words as follows, as is often done, we see the connexion, on the one hand with the Śaurasēnī dialects, and, on the other, with Bhojpurī, even more clearly —

mār y aũ
mār y as
mār y as

These are the original forms, of which the forms with *z* and *e* are corruptions.

This Past Tense, with, according to local spelling, the third person singular ending in *is*, *es*, or *yas*, is preeminently the typical shibboleth of a speaker of Eastern Hindi. In conversation, this form of a verb naturally occurs with great frequency, and is hence continually heard. Speakers of the language from Oudh cover the whole of Northern India, for they are great wanderers in search of service, and, even in Calcutta, nothing is more common for a European to hear than an up-country syce saying words like ‘*lahis*,’ he said, or ‘*māris*,’ he struck. Such expressions must be familiar to every Anglo-Indian, and most people would be astonished to hear that they were relics of a mixture of Śaurasēnī and Māgadhi Prakrit.

In this tense, Eastern Hindi has another strong point of resemblance with the Śaurasēnī group of dialects. I have already pointed out that in the Māgadhi languages, the memory of the fact that these past tenses are really passive in character has been lost. The suffixing of the enclitic pronouns has given the tense the appearance of an ordinary past tense of an active verb. In Eastern Hindi we see this process of forgetting actually going on. The memory of the passive character of the tense has been partly preserved by the fact that the language possesses a literature. In the old poetry of Malik Muhammad and Tulṣī Dās the fact that the tense is passive is rarely forgotten. The subject is put into the case of the Agent, which in this dialect does not end in *nē*, but is the same as the ordinary oblique form, and the verb is made to agree in gender and number, not with the subject, but with the object. In accordance with this, the verb has still a feminine form in the past tenses, and, as we go west, where the influence of the neighbouring Śaurasēnī dialects has helped to keep the memory alive, the subject of such tenses of transitive verbs is still in the case of the Agent

Thus, in Eastern Oudh 'he struck' is *ū māris*, in which *ū* is in the Nominative case, and means 'he', but in Unnao in Western Oudh, the expression used is *u māris*, in which *u* is in the oblique form and means 'by him' The Nominative Singular of *u* is *uō*

The case of the future tense is similar, but more complicated In Sanskrit there are two ways of saying 'he will go' It may be said either actively or passively, *i e*, we may either use the direct expression, 'he will go' or we may say, 'it is to-be-gone by him' The first is in Sanskrit *chalishyati*, and the second *chalitavyam* used impersonally We shall first trace the former into the modern languages In Śaurasēnī it first became *chaliṣṣaī*, with the same elision of *t* that we noticed in the case of the past participle Then the two '*s*'s became changed to *h*, and we have *chalihaī* This form has survived to the present day and in Braj Bhākhā and other Śaurasēnī derived dialects means 'he will go' The whole tense is thus conjugated in Braj Bhākhā

Sing	Plur
1 <i>mārihaī</i> , I shall strike,	<i>mārihaī</i>
2 <i>mārihas</i>	<i>mārihai</i>
3 <i>mārihas</i>	<i>mārihaī</i>

We are thus entitled to say that the characteristic of the future tense in the Śaurasēnī group of dialects is the syllable *iḥ*

The Māgadhi group of dialects, *i e*, those which form the Eastern group of Indo-Aryan vernaculars, on the contrary prefers to form its future on the impersonal passive future participle, an example of which is the Sanskrit word *chalitavyam*, it is to be gone, equivalent in meaning to the Latin *eundum* The impersonal nature of this participle should be noticed It does not say who is to go It leaves this to be supplied by a pronoun The Sanskrit *chalitavyam* becomes in both Prakrits *chalidavvam*, and, thence, *chaliavvam*, and we find the next stage of growth in the word *chalaba*, in the Eastern Hindī of Tnāsi Dās It is here used as a pure future, and is not changed either for person or number *Chalaba* means 'I, thou, he, we, you, they will go.' The explanation is the original meaning in Sanskrit As in that language, the word literally means 'it is to be gone' Who it is that has to go, is left to be defined by the aid of a pronoun Hence the form of the verb remains unchanged

Coming now to the present day, we may take Bengali as an example of the Eastern group of languages Assamese and Oriyā follow it in every particular As in the case of the past participle in the past tense, Bengali cannot use the future participle alone It must add enclitic pronouns to it Its future participle ends in *ib* That is to say, the Prakrit *chaliavvam* becomes *chalib*, while, similarly, the Sanskrit *māritavyam*, it is to be struck, becomes in Prakrit *māriavvam*, and in Bengali *mārib* To this it adds the enclitic pronouns. When a Bengali wishes to say 'I shall strike,' he says *mārib*, 'it is to be struck,' and then *ō* (which he writes *a*), 'by me,' *i e*, *mārib-a* The Bengali future is therefore conjugated as follows —

Sing	Plur
1 <i>mār-ib-a</i> , I shall strike,	<i>mār-ib-a</i>
2 <i>mār ib a</i>	<i>mār ib-ē</i>
3 <i>mār ib ā</i>	<i>mār ib-en</i>

¹ The *chalāgā* which we meet as the future in the ordinary Hindostānī of the books has an altogether different derivation

The remaining Eastern language, Bihārī, holds fast to the same principle in forming the two first persons of the future. That is to say, it adheres to the base with *b*, in this case *mārab-*. It is, however, unable to make up its mind about the third person. In Maithilī and Magadhī it uses the present participle somewhat clumsily for this person of the future, but in Bhojpurī it takes refuge in the *ih*-future which we have just met in the Śaurasēnī dialects, so that we have the curious spectacle of a future in which the two first persons are really impersonal passives, while the third person is active. As in the case of the past tense, however, all memory of the passive origin of the two first persons has been lost. The Bhojpurī future is therefore as follows —

Sing	Plur
1 <i>mār 'b ē</i> , I shall strike,	<i>mār-ab</i>
2 <i>mār-'b-ē</i>	<i>mār-'b-āh</i>
3 <i>mārī</i>	<i>mārīhen</i>

In the two first persons, the terminations are enclitic pronouns meaning 'by me,' 'by thee,' and so on. In the third person, the form given above as a singular is at the present day used as a plural. The form now used as a singular, *mārī*, is so abraded, that it fails to show clearly the marks of its origin.

Eastern Hindī goes still further in the same direction. The Awadhī dialect closely agrees with Bhojpurī. Its Future is,—

Sing	Plur
1 <i>mār l ē</i> , I shall strike,	<i>mār ab</i>
2 <i>mār-b-ēs</i>	<i>mār 'b-ē</i>
3 <i>mārī/āi</i>	<i>mārīhāī</i>

As, however, we go west, we find in the Awadhī-speaking district of Unao the following —

Sing	Plur
1 <i>mārī/aū</i> , I shall strike,	<i>mārīhāī</i>
2 <i>mārī/āi</i>	<i>mārīhāu</i>
3 <i>mārīhāi</i>	<i>mārīhāī</i>

This is a pure *ih*-future, and is identical with the one given above for Braj Bhākhā.

The Bagheli dialect, according to Dr Kellogg, takes a mean position between these two extremes. It may be noted that the first person singular, *mār'eye-ū* more nearly approaches the Prakrit form *māṇavvam* than in any other dialect.

Sing	Plur
1 <i>mār eye ū</i> , I shall strike,	<i>mār-ab</i>
2 <i>mār ū es</i> or <i>mārīhes</i>	<i>mār-īb ā</i>
3 <i>mārī</i>	<i>mārīhāī</i>

It should be remarked, however, that the specimens collected for this Survey from the Bagheli-speaking area only show the *ih*-future, conjugated exactly as in Unao.

The Chhattisgarhī future shows another mixture of these two forms. It is as follows —

Sing	Plur
1 <i>mārīhāū</i> , I shall strike,	<i>mār ab</i> or <i>mārīhan</i>
2 <i>mār 'b-ē</i>	<i>mārīhau</i>
3 <i>mārīhāi</i>	<i>mārīhāī</i>

We thus see that, as in the Past Tense, the Future Tense of Eastern Hindī occupies an intermediate position between that of the Māgadhi languages of the East, and that of the Śaurasēnī languages of the West.

We are hence entitled to state that the Eastern Hindī language, or, in other words, the Mediate Group of Indo-Aryan vernaculars, agrees generally in regard to its nouns and pronouns with the Māgadhi or Eastern Group of vernaculars, but, in regard to the verb, occupies a position intermediate between that group and the Śaurasēnī group, whose habitat is immediately to its west. It is the modern representative of the ancient Ardha-Māgadhi Prakrit.

Nothing has hitherto been written regarding the Mediate Group of dialects. Indeed, this is the first occasion in which the group has been recognised at all. The authorities which deal with the different dialects will be found detailed in the proper place.

General Conclusion

Authorities

AWADHĪ, KŌSALĪ, or BAISWĀRĪ.

The word 'Awadhī' means literally the language of Awadh or Oudh, and the area over which the dialect bearing this name is spoken agrees, to some extent, with the meaning of the term Awadhī is spoken throughout Oudh, except in the District of Hardoi, in which Kanaujī is the local language, and in the eastern corner of the District of Fyzabad, in which Western Bhojpurī is current. North of the Ganges, it is also spoken in the western portion of the District of Jaunpur, in the private domains of His Highness the Maharaja of Benares, which occupy a portion of the North-Gangetic area of Mirzapur, and in North-Gangetic Allahabad. It has also crossed the Ganges, and is the language of South-Gangetic Allahabad, and of the whole of the District of Fatehpur except the country bordering on the Jamna River, in which a mixture of Baghēlī and Bundēlī is spoken.

Over the whole of this area the Grammar is practically the same. There are, it is true, a few minor local variations which will be found duly described in the proper places. Also, in the border districts it is affected by the neighbouring languages. Thus, in Sitapur and Kheri it is mixed with Kanaujī, in Fatehpur, with the same language, and also with Bundēlkhandī, and in South-Eastern Allahabad with Western Bhojpurī and with Baghēlī, but taken as a whole, and considering the grammar only, Awadhī is a singularly homogeneous language, with hardly any local variations, which, as its literature shows, has scarcely changed from the form it possessed in the middle of the sixteenth century. As regards vocabulary, it is also a very uniform dialect. The only exception is the local dialect of Fatehpur, which, being situated in the Doab approximates in regard to its vocabulary to the language of that part of the country.

The language is also called 'Kōsalī' and 'Baiswārī.' The former name is merely a translation of the word 'Awadhī,' the word *Kōsala* being the ancient name of Oudh. 'Baiswārī' or 'Baiswārī' means the language of Baiswārā. 'Baiswārā' means the country of the Baiswār Rajputs who are numerous in Oudh. By some the name Baiswārī is confined to the dialect spoken in Luoknow, Unao, Rae Barēlī, and Fatehpur, but this is a refinement which is not sanctioned by the actual facts of the case. The dialect of these districts, so far as grammar is concerned (and, in classifying languages grammar is admittedly the only sure basis to go upon) is just the same as that of the rest of Oudh. All that can be said is that in Eastern Oudh some forms of the verb, and in Western Oudh other forms of the verb, are more frequently used, although the forms preferred in the east are also used in the west, and *vice versa*.

Besides being spoken in its proper area as above described, Awadhī is also largely spoken by Musalmāns, as their vernacular language, over the greater portion of the area in which Bihārī is the vernacular of the main portion of the population. This bi-lingual area extends as far east as the District of Muzaffarpur. This Musalmān dialect is an interesting survival of the influence of the former Muhammadan court of Luoknow. It is frequently heard by Europeans in Bihār, as it is used as a kind of language of politeness by uneducated non-Musalmāns of the same country, much as Urdū is used by their betters.

By some people the name Pūrbī is applied to Awadhī, and even Dr. Kellogg in his well-known Hindi Grammar, while rightly using the terms Awadhī for the modern language, calls the old form of it used by the poet Tulṣī Dās 'Old Pūrbī.' The word 'Pūrbī' means literally 'the language of the East,' and can, without violating the strict truth, be applied to Awadhī by any one who lives to its west; but such a use is most inconvenient, for the word is specifically employed as the name of the Western Bhojpurī spoken in Azamgarh and the surrounding districts, and its application to Awadhī tends to confound two entirely different forms of speech which do not even belong to the same group of Indo-Aryan languages.

Number of Speakers

The following table shows the estimated number of speakers of Awadhī in the area in British India in which it is a vernacular —

Name of District	Estimated number of speakers of Awadhī
Fyzabad	925,000 ¹
Sultanpur	1,015,750
Gonda	1,453,000
Bahraich	934,000
Parahgarh	910,000 ²
Rae Bareilly	1,015,000
Unao	903,000
Lucknow	685,000
Barabanki	1,035,700
Sitapur	1,071,000
Kheri	885,000
Fatehpur	458,000 ³
Allahabad	1,455,500
North Mirzapur	252,000
Jaunpur	1,111,500
TOTAL	14,170,750

These figures do not include the Musalmāns who speak Awadhī in the Bihārī-speaking area. These I have estimated at 913,513, *vide* p. 118. They also do not include the Awadhī-speaking inhabitants of the Nepal Tarāi. Regarding these, no figures are available, but we may safely put them down at at least a million, so that we are justified in saying that there are at least 16,000,000 people who speak Awadhī in the area in which it is a vernacular.

It is unfortunately impossible to state how many speakers of Awadhī live outside the Awadhī tract proper. In the Census of 1891, Awadhī was grouped with a number of other languages under one head, *viz.*, 'Hindustānī.' We cannot now separate the figures. It is possible in the cases of the Provinces of Lower Bengal and Assam, to ascertain from the Census records, the number of people hailing from Oudh, and also the total number of people who come from all parts of India in which this multiform 'Hindustānī' is spoken. With the aid of these figures, we can, in the case of the two

¹ The figures originally returned were 1,175,000, but it has since been ascertained that 250,000 of these speak Western Bhojpurī.

² See p. 13.

³ Includes 3,000 Tharus, who speak corrupt Awadhī.

⁴ See p. 92.

Provinces, divide the number of persons reported as speaking Hindi¹ proportionately to these two sets of figures, and the results may be expected to represent the number of people in each district of these two Provinces speaking the language of Oudh. The result will in its nature be only approximate. All that can be said is that it is better than no figures at all. As such the figures are here given for what they are worth.

Table showing the estimated number of speakers of Awadhī within the Lower Provinces of Bengal, and outside the area in which Awadhī is a vernacular.

Name of District.	Number of speakers.
Burdwan	4,000
Bankura	600
Bubbhun	2,500
Midnapore	9,800
Hooghly	1,600
Howrah	8,300
24-Pargannas	11,000
Calcutta	25,700
Nadia	1,400
Jessore	500
Murshidabad	11,000
Khulna	400
Dumajpur	1,500
Rajshahi	2,400
Rangpur	700
Bogra	2,900
Pabna	3,800
Darjeeling	700
Jalpaiguri	2,000
Kuch-Bihar (State)	750
Dacca	4,200
Faridpur	600
Backergungo	300
Mymensingh	9,200
Chittagong	400
Noakhali	64
Tippura	500
Bhagalpur	3,214
Cuttack	220
Puri	280
Balasore	730
TOTAL A	111,258

¹ In the Census reports of these two Provinces, the multiform language is named Hindi, not Hindustānī. Whichever term is used, the meaning in the Census reports is the same.

Table showing the estimated number of speakers of Awadhī in the Province of Assam.

Name of District.	Number of speakers
Cachar Plains . . .	8,200
Sylhet . . .	13,850
Goalpara . . .	1,200
Kamrup . . .	500
Darrang . . .	1,100
Nowgong . . .	650
Sibsagar . . .	2,500
Lakhimpur . . .	4,000
Naga Hills . . .	50
Khasi and Jaintia Hills . . .	200
Lushai Hills	40
TOTAL B	32,290

We cannot give similar figures for other Provinces of India, as, in their Census Reports, no figures are available for the total number of people who come from all the tracts in which the languages are spoken which make up the composite total for 'Hindustānī' For instance, Bihārī is in these reports counted as one of the forms of 'Hindustānī,' but nowhere are figures given to show the number of people in any other Province whose birthplace is Bihār

We must therefore content ourselves with recording the following figures for the Provinces of Lower Bengal and Assam, and leave the question of the number of speakers of Awadhī in other Provinces of India as an insoluble problem —

Total number of people speaking Awadhī at home, say	16,000,000
Estimated number of people speaking Awadhī elsewhere in the Lower Provinces	111,258
Ditto ditto ditto Assam	32,290
TOTAL	16,143,548

From the earliest times, Oudh has been a centre of literary activity, and any attempt to describe its literature would entail the preparation of an elaborate history of an important section of Indian Literature, both Sanskrit and in the Modern Vernacular Such a work would be out of place in the present pages

It will be remembered that the hero Rāma-chandra was a prince of Ayōdhyā, the ancient capital of the Province, and this fact naturally led its poets to dwell upon his exploits The fate of Awadhī was sealed by its greatest poet Tul'sī Dās, who wrote his Rāmāyan in that language. Since his time it has been obligatory on every Indian author who dwelt in any part of Hindōstān, including even the eastern Province of Bihār, to use

the Awadhī language, not only in describing the gestic of the warrior Prince of Oudh, but in writing any poem in a heroic style

Awadhī has thus become the language of epic poetry in Northern India. It has borne the burden imposed upon it with no mean success. Putting the works of Tul'sī Dās, a genius whose name will some day be inserted by universal consent in the list of the great poets of the world, to one side, the language has so ample a vocabulary, is so melodious in its enunciation, and is so admirably suited to the lilt of the *chaupāīs* and *dōhās* which form the heroic metre of the modern vernaculars of Hindōstān, that it is a tool which allows even mediocre authors to handle it with no mean success.

Tul'sī Dās died in the year 1624, and was a contemporary of Shakespeare. He was, however, not the first writer of eminence in the language. He was preceded by a Muhammadan, Malik Muhammad Jāsi, whose admirable epic the *Padmāvatī*, is the first work of importance in it. He flourished in the reign of the Emperor Shāh Shāh, and commenced his poem in the year 1540 A.D. It deals with the adventures of Ratan Sēn, the king of Chitaur, and of the siege and ultimate sack of that city by Alāu-d-dīn Khiljī, and deserves the serious study of every one who is interested in Awadhī literature.

Since the time of Tul'sī Dās, there have been hundreds of writers in the Awadhī language. The entire Sanskrit Mahābhārata has even been translated into it, and that version is still the standard vernacular one over the whole of Hindōstān. A full account of so much as is known about all these various authors will be found in the present writer's *Modern Vernacular Literature of Hindōstān*, published by the Asiatic Society of Bengal in the year 1889.

Very little has been written specially about the Awadhī language. It is referred to, and examples of it are given in the works of Garcin de Tassy, and in the Comparative Grammars of Mr. Beames and Dr. Hoernle. The following works are the only two with which I am acquainted which deal at length with its Grammar:—

Authorities

KELLOGG, REV. S. H.,—*A Grammar of the Hindi Language in which are treated the High Hindī, Braj, and the Eastern Hindī of the Rāmāyan of Tul'sī Das, also the Colloquial dialects of Avadh, eto, with copious Philological Notes.* Second Edition. Revised and enlarged. London, 1893. Contains grammars both of Modern Awadhī, and also of the old Awadhī used by Tul'sī Dās, the latter under the name of Old Baiswārī. In the first Edition it was called Old Purbi.

GREAVES, REV. E.,—*Notes on the Grammar of the Rāmāyan of Tul'sī Das.* Benares, 1895.

There is no Awadhī Dictionary in existence, but there are numerous Awadhī words in the Hindī Dictionary of Mr. Bates, and also a full vocabulary of words peculiar to the Rāmāyan.

Besides the present writer's *Modern Vernacular Literature of Hindōstān*, Calcutta, 1889, the following works by him deal more specially with Malik Muhammad and with Tul'sī Dās,—

A specimen of the Padmāvatī,—*Journal of the Asiatic Society of Bengal*, Vol. LXX, Part I, 1893, pp. 127 and ff.

The Padmāvatī of Malik Muhammad Jāsi, edited with a Commentary, Translation, and Critical Notes By G. A. Grierson, and Mahāmahōpādhyaya Pandit Sudhākara Dwivedī, F.A.U. In course of publication by the Asiatic Society of Bengal. Three parts issued.

Notes on Tul'sī Das. *Indian Antiquary*, Vol. XXII, 1893, pp. 89, 122, 197, 225 and 253. Also separately reprinted. London, Luzac. See also *Proceedings of the Asiatic Society of Bengal* for 1898, pp. 113 and 147.

See also,—

GREAVES, REV. E.—*Gusāi Tul'sī Dās kī Jucan-charitra Nāgarī prachārini Patrak* (Journal of the Nāgarī prachārini Sabha), Vol. III, pp. 53 and 55. Benares, 1898.

The Dēva-nāgarī and the Kaithī characters are both used in writing Awadhī. These have been fully described under the head of Bihārī, see pp. 21 and 55 of Vol. V, Pt. II. The Persian character is also occasionally used. The oldest manuscripts of the Padmāvatī are sometimes written in the Persian character, and sometimes written in the Kaithī. A manuscript of a portion of the Rāmāyan which is said by tradition to have been written by the hand of the author is in Dēva-nāgarī. A deed of arbitration is extant which was drawn up by Tul'sī Dās himself. The introductory verses are in Awadhī and are written in Dēva-nāgarī. The body of the deed is in the Persian language and character, and the signatures are some in Dēva-nāgarī, some in Kaithī, and some in the Persian character.

As in Bihārī, there is a short *e* as well as a long one, and a short *o* as well as *ō*. Also a short *ā* and a short *ā̃*. In printing in the Dēva-nāgarī character, these are represented by ए, ओ, ऐ and औ, respectively.

In writing Awadhī the short *e* is often written and pronounced *ea*, and the short *o* written and pronounced *oa*, respectively. Similarly the long *ē* is written and pronounced *yā*, and the long *ō*, *icā*.

Examples of these two alternative ways of writing the same word are—

Usual Form	Alternative Form
<i>tehi</i>	<i>tjahi</i>
<i>mohi</i>	<i>mica/i</i>
<i>ēh des</i>	<i>yā/ djas</i>
<i>māhi</i>	<i>m icāhi</i>

We find the same rule of shortening the antepenultimate which exists in Bihārī. See pp. 24 and 55 of Vol. V, Pt. II.

The following is a brief sketch of the main principles of Awadhī Grammar. The only remark which need be made is that, in the Past Tense, the third person singular ends, in the singular, in *is* or *ai*, and, in the plural, in *in* or *aĩ*. Both these forms are used all over the Awadhī area, but, to judge from the specimens, the forms in *is* and *in* are more common in the Eastern, while those in *ai* and *aĩ* are more common in the Western Districts, that is, in those in which, according to some, the Baiswārī dialect, as distinct from Awadhī, is spoken.

We may note also, that the sense of gender is much more marked in the Western than in the Eastern Districts.

One other important point is to be noted. In old Awadhī, the Past Tenses of Transitive Verbs were construed passively, the verb agreeing in gender and number with the object, and the subject being put in the case of the Agent, which, in this dialect, does not end in *nā*, but is the same as the general oblique form. This is still preserved in the Western Districts such as Unao, where 'he struck,' is *ai māris*, literally, 'by-him struck,' the pronoun *ai* being in the oblique form, the nominative of which is *icō*. Note that the verb agrees in *person* with the subject and not with the object. This is a

peculiarity of Awadhī, which is commonly met with in the poetry of Malik Muhammad, and Tul'sī Dās. The *s* of *māris* is the remnant of an old enclitic pronoun meaning, not 'he,' but 'by him,' and the whole phrase means literally 'by-him struck-by-him' In Eastern Oudh it has been forgotten that the past tense of transitive verbs is a passive, and the whole tense is treated, as in Bengali and Bihārī, as if it were active

AWADHĪ SKELETON GRAMMAR.

I — NOUNS

Three forms		Short <i>ghor</i> a horse <i>nāri</i> , a woman,	Long, <i>ghor^u</i> , <i>nariyā</i>	Redundant <i>ghor^{au}</i> <i>nariyā</i>
Declension				
Sing	Nom	<i>ghor^u</i> , a horse,	<i>ghar</i> , a house	<i>nāri</i> , a woman
	Obl	<i>ghor^u</i>	{ <i>gha</i> , <i>gharahi</i> , <i>gharai</i> , <i>ghar^u</i>	{ <i>nāri</i> , <i>nārihi</i>
Plur	Nom	{ <i>ghor^u</i> , <i>ghor^uican^o</i> <i>ghor^uican</i>	{ <i>ghar^u</i> , <i>gharan</i>	{ <i>nārin</i>
	Obl	<i>ghor^uican</i>	<i>gharan</i>	<i>nārin</i>

An instrumental singular is formed in *an* as *bhūlhan*, by hunger

Adjectives change for gender Thus *āpan*, own, *seim āpini*, all such are *kar*, his, *kar^u* It changes to *kar^u* however, frequently neglected

II — PRONOUNS

	I	Thou	Your honour	This	That	Who	That	Whose
Sing								
Nom	<i>maī</i>	<i>taī, tū</i>	<i>āpu</i>	<i>i, qū</i>	<i>ū, uhi</i>	{ <i>yaī an</i> <i>yaun</i>	{ <i>taī an</i> <i>taun</i>	<i>le kar^{an}</i>
Obl	<i>mū</i>	<i>to</i>	<i>āpu</i>	<i>ē, eh, chi</i>	<i>u oh ohi</i>	<i>je</i>	<i>t^u</i>	<i>le^u</i>
Gen	<i>mor</i>	<i>tūr</i>		<i>ē kar</i> (obl <i>cl^ure</i>)	<i>u kar</i> (obl <i>cl^ure</i>)	<i>je kar</i> (obl <i>cl^ure</i>)	<i>t^u kar</i> (obl <i>cl^ure</i>)	<i>le kar</i> (obl <i>cl^ure</i>)
Plur								
Nom	<i>ham</i>	<i>tum</i>	<i>āp</i>	<i>in, ē</i>	<i>on un, u</i>	<i>je</i>	<i>t^u</i>	<i>le</i>
Obl	{ <i>ham</i> <i>ham^urē</i>	{ <i>tum</i> <i>tum^urē</i> <i>tumār</i> (obl <i>tum^urē</i>)	{ <i>āp</i>	<i>in</i>	<i>on, un</i>	{ <i>je</i> <i>jenh</i>	<i>ten</i> <i>tenh</i>	<i>le</i> <i>ken</i> <i>kenh</i>
Gen	<i>hamār</i> (obl <i>ham^urē</i>)	<i>tohar</i> (obl <i>toh rē</i>)	<i>āp lai</i>	<i>in kar</i> (obl <i>in</i> <i>l rē</i>)	<i>on kar</i> (obl <i>on</i> <i>l^ure</i>)	<i>jen kar</i> (obl <i>jen l^urē</i>)	<i>ten kar</i> (obl <i>ten l^urē</i>)	<i>le kar</i> (obl <i>ken l^urē</i>)

(*Thi* is often spelt *yahi* and *ohi wahi*)

What^o is *lā lāio*, obl *layi, lai, lāhe*

Any one some one, is *lēh, lēū lēū laun^u*, obl *lēū or l hū*

Anything something is *luchh* *Apu* is self, own^u is *āpau*, obl *ap^urē*

III — VERBS A Auxiliary Verbs, and Verbs Substantive

Present I am, etc

FORM I				FORM II			
SING		PLUR		SING		PLUR	
Masc.	Fem	Masc.	Fem	Masc.	Fem	Masc.	Fem
1 <i>bāiyēū</i>	<i>bāitū</i>	<i>bāi</i>	<i>lāin</i>	<i>ahēū</i>	<i>ahitū</i>	<i>ahi</i>	<i>ahin</i>
2 { <i>bāiē</i> <i>bāias</i> <i>bāies</i> <i>bāi</i>	{ <i>bāiis</i>	{ <i>bāiie</i> <i>bāityē</i> <i>bāiyē</i>	{ <i>bāiue</i>	{ <i>ahē</i> <i>ahas</i> , <i>ahasi</i> <i>ahes</i>	{ <i>ahis</i>	{ <i>ahie</i> <i>ahyū</i> , <i>aha</i> <i>ahē</i>	{ <i>ahue</i>
3 <i>bāiai</i> , <i>bāiai</i>	<i>bāiai</i>	<i>bāiē</i>	<i>bāiī</i>	<i>ā, ahai</i> , <i>hai āy</i>	<i>ahai</i>	{ <i>ahī</i> <i>ahai</i>	{ <i>ahai</i>

Past, I was etc

SING		PLUR	
Masc.	Fem	Masc.	Fem
1 <i>raheū</i>	<i>rahitū</i>	{ <i>rahē</i> <i>rahā</i>	{ <i>rahī</i>
2 { <i>rahes</i> <i>rahis</i>	{ <i>rahis</i>	{ <i>raheu</i> <i>rahā</i>	{ <i>rahī</i>
3 { <i>rahes</i> <i>rahis</i> <i>rahā</i> , <i>rahai</i>	{ <i>rahī</i>	{ <i>rahen</i> <i>rahin</i> <i>rahā</i> , <i>rahai</i>	{ <i>rahī</i>

B Finite Verb Transitive

Infinitive	<i>dekhāḥ</i>
Past Participle	<i>dekhāḥ dekhāḥ, dekhāḥ</i>
1st Part Pres	<i>dekhāḥ</i>
1st Part Fut	<i>dekhāḥ</i>
Conjunctive Participle	<i>dekhāḥ</i>

Throughout the verb (including the tenses formed from the Past Participle), the Active construction is used

Present (If I see, etc)				Future, I shall see, etc	
Sing		Plur		Imperative see thou, etc	
Sing		Plur		Sing	
				Plur	
1	<i>dekhāḥ</i>	<i>dekhāḥ</i>	<i>dekhāḥ</i>	1	<i>dekhāḥ</i>
2	<i>dekhāḥ</i>	<i>dekhāḥ</i>	<i>dekhāḥ</i>	2	<i>dekhāḥ</i>
3	<i>dekhāḥ</i>	<i>dekhāḥ</i>	<i>dekhāḥ</i>	3	<i>dekhāḥ</i>

Present (If I see, etc)				Past Conditional (If I had seen, etc)			
Sing		Plur		Sing		Plur	
Masc		Fem		Masc		Fem	
1	<i>dekhāḥ</i>	<i>dekhāḥ</i>	<i>dekhāḥ</i>	<i>dekhāḥ</i>	<i>dekhāḥ</i>	<i>dekhāḥ</i>	<i>dekhāḥ</i>
2	<i>dekhāḥ</i>	<i>dekhāḥ</i>	<i>dekhāḥ</i>	<i>dekhāḥ</i>	<i>dekhāḥ</i>	<i>dekhāḥ</i>	<i>dekhāḥ</i>
3	<i>dekhāḥ</i>	<i>dekhāḥ</i>	<i>dekhāḥ</i>	<i>dekhāḥ</i>	<i>dekhāḥ</i>	<i>dekhāḥ</i>	<i>dekhāḥ</i>

Present, I see etc *dekhāḥ* etc Imperfect I was seeing *dekhāḥ* etc

Perfect I have seen etc

Sing		Plur	
Masc		Fem	
1	<i>dekhāḥ</i>	<i>dekhāḥ</i>	<i>dekhāḥ</i>
2	<i>dekhāḥ</i>	<i>dekhāḥ</i>	<i>dekhāḥ</i>
3	<i>dekhāḥ</i>	<i>dekhāḥ</i>	<i>dekhāḥ</i>

In the case of Intransitive Verbs, the Past is conjugated like *raheḥ*

Irregular Verbs The Past Participle of *gāḥ*, to go is *gāḥ, gāḥ, gāḥ* (fem *gāḥ*) or *gāḥ* (fem *gāḥ*) That of *hāḥ*, to become is *bhāḥ, bhāḥ, bhāḥ* (fem *bhāḥ*) or *bhāḥ* (fem *bhāḥ*) Those of *karāḥ*, to do; *dēḥ* to give, and *lāḥ*, to take, etc, are *karāḥ, dāḥ, lāḥ*, respectively

The Past of these verbs may also be *karāḥ, dāḥ, lāḥ*, he made *dāḥ*, he gave and *lāḥ* he took, respectively

Verbs whose roots end in vowels generally take *u* not *y* as the junction letter Thus *banāḥ* not *banāyāḥ*, made, *āḥ* to come has its past *āḥ* he came Verbs whose roots end in *ā*, often form the past in *ā*, as in *dayāḥ* he felt pity *rasāḥ*, he was angry

In other respects, the grammar closely follows Standard Hindi

BAGHĒLĪ, BAGHĒLKHANDĪ, OR RĪWĀĪ

As its name implies, BaghĒlĪ is the language of the BaghĒls, that is to say, the dialect spoken in Baghelkhand, a tract which corresponds very nearly to the area covered by the present Baghelkhand Agency. The dialect is also called RĪwāī, from Rewa, properly spelt RĪwā, the principal state of that Agency. It is also spoken with fair purity in the Chota Nagpur State of Chand Bhakār, and the British District of Mandla, which lies to the south of Rewa, and, with less correctness, in the South-Sone tract of the District of Mirzapur and in Jabalpur, in which it gradually merges into Bihārī and BundĒlī respectively. So, also, in the British Districts of Fatehpur, Banda, and Hamirpur a form of BaghĒlĪ is spoken which is more or less mixed with the latter language. BaghĒlĪ also appears as the foundation of certain broken dialects spoken to the south and south-west of Mandla.

The district of Banda is a portion of Bundelkhand, and the language spoken in it has hitherto always been called BundĒlī. The resemblance between the language of Banda and BaghĒlĪ had, however, been recognised, and it has been long erroneously accepted that, therefore, BundĒlī and BaghĒlĪ were different names of the same language. Nothing could be further from the truth. The two languages are now shown by this Survey to be radically distinct, and the true explanation is that although the district of Banda is in Bundelkhand, the language spoken within its borders is not BundĒlī but BaghĒlĪ.

On the north BaghĒlĪ is bounded by the impure Awadhī of South-East Allahabad and by the Western Bhojpurī spoken in Central Mirzapur. On the east it is bounded by the Chattisgarhī of the Chota Nagpur Tributary States and of Bilaspur. On the south it meets the mixture of languages and dialects, of which Marāthī is the principal, spoken in Balaghat, and, on the west and south-west, it is bounded by BundĒlī.

The following table shows the estimated number of speakers of BaghĒlĪ in the area in which it is a vernacular —

Baghelkhand Agency	2,680,000
Chand Bhakār	18,526
Mandla	249,000
South Mirzapur	49,500
Jabalpur	695,100
TOTAL	3,692,126

In addition to the above, there are what I call the Broken Dialects of the West and of the South. Those of the West are spoken in the British Districts of Fatehpur, Banda and Hamirpur, and in the portions of the native States which form the north and east of the Bundelkhand Agency. Here the language, while based on BaghĒlĪ, is more and more mixed with BundĒlī as we go westwards, till, in the District of Jalaun, we find a mixed dialect called Nibattthā, in which the BundĒlī predominates, and, we may say, that we have a form of BundĒlī mixed with BaghĒlĪ. The following table shows the

number of speakers of these Broken Dialects of the West and where they are spoken For further information regarding them the reader is referred to pp 132 and ff

Name of broken dialect	Where spoken	Number of speakers
Tirhārī	Fatolpur	197,700
	Banda	25,000
	Hamirpur	3,000
		<hr/> 225,700
So-called Bundēlī	Banda	236,200
Gahōrī	"	243,400
Jūpur	"	114,500
Banūphārī	Hamirpur	5,000
	TOTAL	<hr/> 824,800 <hr/>

The Broken Dialects of the South are spoken in the District of Mandla, and in those adjoining, by various tribes They also are based upon Baghēlī, but are more or less mixed with Marāthī and Bundēlī. They differ from the Broken Dialects of the West in not being the dialects of any specific locality On the contrary, they are peculiar to certain tribes who speak them, while the language of the bulk of the population of the locality in which these tribes live is something altogether different The following table shows the number of speakers of these broken dialects of the south and where each is spoken —

Name of broken dialect	District where spoken	Number of speakers
Marāṛī	Mandla	52,700
Pōwārī	Balaghat	41,300
	Bhandara	1,700
		<hr/> 43,000
Kumbhārī	"	30
Ōjhi	Ohundwana	100
	TOTAL	<hr/> 95,830 <hr/>

For reasons the same as those given in the case of Awadhī, it is impossible to estimate the number of speakers of Baghēlī elsewhere, outside the area in which the dialect is a vernacular The following figures are therefore the only ones available —

Number of speakers of Baghēlī at home	3,692,126
" Broken Dialects of the West	824,800
" " Dialects of the South	95,830
	<hr/> TOTAL 4,612,756 <hr/>

Baghelkhand has not been rendered famous by any great writer, though the Mahārājas of Rewa have long been renowned for the favour shown by them to literature Mahārāja Rām Chand Singh's court was for a time adorned by the well-known singer and poet Tān Sēn, till he was called to the Emperor Akbar's capital in the year 1563 Mahārāja Nēja Rām is said to have given the poet Hari-nāth, who flourished in 1587, a *lākḥ* of rupees for a single verse Mahārāja Biswa-nāth Singh, who reigned 1813-1834, not only maintained the traditional liberality of his family, but was an author himself He wrote under the *nom de plume* of 'Singh Baghēlā,' and amongst his works may be mentioned a play entitled the *Anand Raghumandan*, and an esteemed commentary on the

Vinaya-patrilā of Tul'sī dās His successor, Mahārāja Sir Raghu Rāj Singh, G C S I., who came to the throne in the year 1851 and died in 1880, was also a diligent author He wrote a much admired translation of the Bhāgavata-purāna entitled *Ānandāmbudhi*, a history of Hanumān, entitled the *Sundar-entol*, the *Rulmāi-parṇay*, the *Bhakti-bilās*, and other works

AUTHORITIES—The only work which deals in any way with Baghēli is Dr Kellogg's Grammar mentioned below Dr Carey translated the New Testament into the dialect

THE HOLY BIBLE, containing the Old and New Testaments translated from the Original into the Bengali-
Hindu Language By the Serampore Missionaries. Volume V. Containing the New Testament. Serampore, 1821. There may have been published elsewhere translations of the Bible into
KELLOGG, REV. S. H., D.D., LL.D.—A Grammar of the Hindi Language in which are treated
The High Hindi Dialects the Central Dialects of the Province of Oude, and the
Philological Notes. Second Edition. Revised and enlarged. London 1871.

As in the case of Awadhī both the Deva-nāgarī and the Kaithī characters are used in writing Baghēli So, also, we find the same varieties of spelling that we noticed in that dialect. The short *e* is often written and pronounced *ya*, and the short *o*, *wa* The long *ē* is often written and pronounced *yā*, and the long *ō*, *vā*

As already stated, Baghēli is scarcely worthy of being classed as a separate dialect from Awadhī. The two are practically the same The only two important points in which Baghēli differs are that it is fond of adding the enclitic word *tē* or *toi* to the past tenses of verbs, and that it has abandoned the letter *ḷ*, which is typical of the first and second persons of the future tense in Awadhī, and taken *h* instead Thus, while Awadhī has *deḷ h'bañ*, I will see, Baghēli has *deḷ hihōñ*

The various forms of 'Riwāi' Grammar are given by Dr Kellogg. They are reproduced in the skeleton grammar following The forms must have been obtained from the north of Rewa near the Allahabad border, where, as previously pointed out, see page 1, the language, though called Baghēli, is really Awadhī. Hence, in this skeleton grammar, one typical sign of Baghēli is wanting The typical letter of the future is both *e* or *ḷ* and *h* The whole is, in fact, merely a quaintly spelt Awadhī. Attention may be drawn to the spelling of the personal pronouns, in which *wa* is written for *o*, and *vā* for *ō* This is not a mere variety of spelling It represents actual pronunciation.

So far as I can gather from the specimens, the past tenses of transitive verbs are construed actively That is to say the subject in such circumstances, is put in the Nominative, and not the Agent, case It will be seen, however, that in the broken dialects there is great confusion in this respect.

The usual rule of the shortening of the antepenultimate vowel obtains in Baghēli.

B The Finite Verbs

The Past tenses of Transitive Verbs are conjugated actively

Infinitive—*dēlhab* to see

Participles,—Present, *dēlhat*, seeing. Past *dēlla*, seen. Conjunctive *dēlhal* having seen

Present Conjunctive			Future, I shall see, etc		Imperative see, etc	
(If) I see, etc						
Sing	Plur		Sing	Plur		
1 <i>dēlhaū</i>	<i>dēlhan</i>	<i>dēlh'eceū</i>	{ <i>dēlhal dēlhal</i> <i>dēlh'lan</i>		<i>dēllas</i> see thou <i>dēlhab</i> see ye	
2 <i>dēlhar</i>	{ <i>dēlhan</i> <i>dēlhab</i>	{ <i>dēlhar</i> <i>dēlh'ar</i>	{ <i>dēlh'ā</i>			
3 <i>dēlhi</i>	<i>dēlhāy</i>	<i>dēlhi</i>	<i>dēlh'haī</i>			

Past I saw, etc				Past Conditional (If) I had seen, etc			
Sing		Plur		Sing		Plur	
Masc	Fem	Masc	Fem	Masc	Fem	Masc	Fem
1 <i>dēlkehū</i>	<i>dēlki</i>	<i>dēlken</i>	<i>dēllin</i>	<i>dēlh'treki</i>	{ <i>dēlh'trekhū</i> <i>dēlh'trevaū</i>	<i>dēlh'tren</i>	<i>dēlh'trin</i>
2 <i>dēlkeh</i>	<i>dēlkih</i>	<i>dēlkeh</i>	<i>dēllih</i>	<i>dēlh'trekh</i>	<i>dēlh'trekh</i>	<i>dēlh'trekh</i>	<i>dēlh'trekh</i>
3 <i>dēlhi</i>	<i>dēlhi</i>	<i>dēlken</i>	<i>dēllin</i>	<i>dēlh'trey</i>	<i>dēlh'trey</i>	<i>dēlh'trey</i>	<i>dēlh'trey</i>

In this tense *t* may be substituted for *tr* throughout.

Present Definite I am seeing, etc			Imperfect I was seeing, etc		
Sing		Plur	Sing		Plur
1 <i>dēllat-ā</i>		<i>dēllat-ān</i>	<i>dēllat-ā</i>	{ <i>tē</i> <i>ralā</i>	<i>dēllat-ā</i> { <i>tē</i> <i>ralā</i>
2 <i>dēlh'at-in</i>		<i>dēlh'at-in</i>	<i>dēlh'at</i>	{ <i>tē</i> <i>ralā</i>	<i>dēlh'at</i> { <i>tē</i> <i>ralā</i>
3 <i>dēllat-ī</i>		<i>dēllat-ī</i>	<i>dēlh'at</i>	{ <i>tē</i> <i>ralā</i>	<i>dēllat-ī</i> { <i>tē</i> <i>ralā</i>

Perfect, I have seen, etc			Pluperfect I had seen, etc		
Sing		Plur	Sing		Plur
1 <i>dēllat-ā</i>		<i>dēllat-ān</i>	<i>dēllat-ā</i>	{ <i>tē</i> <i>ralā</i>	<i>dēllat-ā</i> { <i>tē</i> <i>ralā</i>
2 <i>dēlh'at-in</i>		<i>dēlh'at-in</i>	<i>dēlh'at</i>	{ <i>tē</i> <i>ralā</i>	<i>dēlh'at</i> { <i>tē</i> <i>ralā</i>
3 <i>dēllat-ī</i>		<i>dēllat-ī</i>	<i>dēlh'at</i>	{ <i>tē</i> <i>ralā</i>	<i>dēllat-ī</i> { <i>tē</i> <i>ralā</i>

Intransitive Verbs are conjugated in the Past Tense as follows

C Irregular Verbs *Hā* to become makes a Past Participle *hān*. It is conjugated in the Past Tense as follows: *hān* I became, *hān* you became, *hān* he became, *hān* she became, *hān* it became, *hān* we became, *hān* you became, *hān* they became. The Past Participle *hān* is used in the Past Tense as follows: *hān* I became, *hān* you became, *hān* he became, *hān* she became, *hān* it became, *hān* we became, *hān* you became, *hān* they became.

CHHATTISGARHĪ, LARIĀ, OR KHALTĀHĪ.

This dialect is commonly known by the first of the three names given above, Chhattisgarhī, or the language of Chhattisgarh. The district of Bilaspur forms a portion of that tract, and is known in the adjoining district of Balaghat as Khalōtī. Chhattisgarhī is also spoken in a part of the latter district, and is there known as Khalbāhī, or the language of Khalōtī. To the east of the Chhattisgarh plain lies the Oriyā-country of east Sambalpur, and the Oriyā Feudatory States. To the people of those parts, the Chhattisgarh country to the west is known as the Lariā country, and hence Chhattisgarhī is there called Lariā.

The head quarters of Chhattisgarhī are the two British Districts of Raipur and Bilaspur in the Central Provinces. Here, and in the western portion of the Sambalpur district, the language is spoken in its purity. In the south-west, however, of Raipur, the local language is a form of Oriyā. Chhattisgarhī is also spoken in considerable purity in the Feudatory States to the south and west of the two main districts,—i.e., in Kanker, Nandgaon, Khairagarh, Chukhadan, and Kawardha,—in the north-east of the Chanda District, and in the eastern portion of the Balaghat District where, as already said, it is known as Khalbāhī. To the east of Bilaspur, it is spoken in the Feudatory State of Sakti, and in parts of Raigarh and Sarangarh. North and east of these last lie the Tributary States of Koren, Sarguja, Udaipur and Jashpur. In the first three the Aryan language is a sub-dialect of Chhattisgarhī, called Surgujā, which is also spoken in the western portion of the last.

The following table shows the estimated number of speakers of Chhattisgarhī —

	Number of speakers
Chanda	31,300
Raipur	1,200,000
Bilaspur	1,146,000
Sambalpur	147,000
Balaghat	83,300
Kanker	36,100
Nandgaon	174,000
Khairagarh	159,494
Chukhadan	32,979
Kawardha	88,000
Sakti	23,174
Raigarh	127,000
Sarangarh	48,433 ¹
TOTAL	<u>3,301,780</u>

Besides the above Chhattisgarhī is also spoken in the neighbouring Oriyā-speaking States and in Bastar State, in which the main Aryan language is the Halabī dialect of Marāṭhī, by settlers from the Chhattisgarhī, or as it is here called the Lariā, country. In Bamra, the greater part of the west of the State is entirely occupied by them. The following are the estimated figures —

Bastar	13,141
Bamra	3,900
Raurakhol	43
Sonpur	2,100
Patna	5,750
Kalahandi	7,850
Orissa Tributary States	1,311
TOTAL	<u>34,095</u>

Finally, the following are the figures for the Surgujī sub-dialect —

Korwa	36,174
Surgujā	293,164
Udaipur	35,208
Jashpur	20,000
TOTAL	384,546

Besides the above, six broken dialects, as named below, are spoken in Ohhattisgarh and the neighbouring Feudatory States by aborigines who have forsaken their ancestral tongues, and try to speak the language of their Aryan-speaking neighbours. These are rather jargons than dialects, and it will be understood that the correctness of the Ohhattisgarhī depends a great deal upon the personal equation of each speaker. The following are these broken dialects —

Name of dialect	Where spoken	Number of speakers
Sadrī Korwā	Jashpur	4,000
Bamra	Balaghat Raipur, Bilaspur, Sambalpur, State Kawardha.	7,100
Bhujwari	Raipur, States Raigarh, Surgujarh, Patna	9,662
Kalangā	State Patna	600
Bhūliā	States Sonpur, Patna	13,560
	TOTAL	34,922

With reference to the above, it is necessary to explain that the term 'Sadrī' is used in this part of India to imply the form which an Aryan language takes in the mouth of an aborigine. Thus, Sadrī Korwā means the form which the local Aryan language, in this case Surgujī, takes in the mouth of a Korwā. Similarly, the Sadrī Kōl of Bamra means the form which an Aryan language, in this case the Kurmālī sub-dialect of Magahī, takes in the mouth of a Kōl.

Two dialects have been inserted in the above list which have not hitherto been classed as Ohhattisgarhī, viz., Kalangā and Bhūliā. They have hitherto been classed as dialects of Orīā. They are both clearly forms of Ohhattisgarhī. Kalangā and Bhūliā, when written, are written in the Oriya character. Four dialects, which were originally classed as forms of Ohhattisgarhī, have been removed from the list. They are Halabī, Bastarī, Bhunjā, and Sadrī Kōl. An examination of the specimens of Halabī shows that it is, rather, a mixture of Ohhattisgarhī, Orīā, and Marāṭhī, and can most conveniently be considered in connexion with the last-named language. Bastarī and Bhunjā are only other names of Halabī. On the other hand, Sadrī Kōl, which is only returned from the Bamra State, is a form of Bihārī spoken by aboriginal tribes. It is identical with the Kurmālī sub-dialect of Magahī spoken in the Manbhum District. It is a curious little island of Bihārī in the midst of an Orīā speaking population.

No information is available as to the number of speakers of Ohhattisgarhī in other parts of India. The following is the number of speakers in the country in which it is a vernacular —

Ohhattisgarhī spoken at home	3,301,780
„ in the neighbouring Oriyā States	34,095
Surgujā	384,546
Broken Dialects	34,922
TOTAL	<u>3,755,343</u>

So far as I know, Ohhattisgarhī has no literature. As elsewhere in India, itinerant bards have a repertoire of songs and stories which they recite when called on. Several of these have been published by Mr. Hīrālāl Kāvīyōpādhyāya in the grammar mentioned below.

AUTHORITY—

HĪRĀLĀL KĀVYŌPĀDHYĀYA—*A Grammar of the Dialect of Ohhattisgarh in the Central Provinces written in Hindī by Mr. Hīrālāl Kāvīyōpādhyāya, translated and edited by George A. Grierson, Esq., O.S. Journal of the Asiatic Society of Bengal, Vol. lx, 1890, Pt. I, pp. 1 and 101. Separate Reprint, Calcutta, 1890.*

The usual phonetic rules of Eastern Hindī regarding the shortening of the antepenultimate vowel apply to Ohhattisgarhī, and need not be repeated here.

The forms that strike a stranger, who is familiar only with the pure Eastern Hindī of Oudh, are, the sign of the Dative-Accusative which is often *lā* even in the Accusative, and the plural termination *man*, which may be compared with the Oriyā *mānē*. It is believed that the following sketch of Ohhattisgarhī grammar will be found to contain all that is necessary for the understanding of the specimens given on the subsequent pages.

CHHATTISGARHĪ SKELETON GRAMMAR.

I — NOUNS — Plural formed by adding *man* (often omitted) Thus *manulā*, a man, *manulā-man*, men *Sab, sabō, sabbō, jamā*, or *jammā*, may also be prefixed, with or without *man* Thus, *jammā putō man*, the daughters-in-law An old form of the plural ends in *an* Thus *lailā*, a bollock, plur *baīlan*

Har is added to a noun to give definiteness Thus, *gar*, a neck, *gar-har*, the neck

In Declension, — The following postpositions are added to the noun, which remains unchanged *Kā*, to (also denotes accusative), *lā*, for (also denotes accusative), *bar*, for, *lā, sē*, by, from, *ke*, of, *mō*, in The *ke* of the genitive does not change Example, *laikā*, a boy, *laikā-kā*, to a boy, *laikā lē*, of a boy, *laikā man-lē*, of boys We sometimes find an instrumental in *an*, as in *bhāṭṭān*, by hunger *Tāḍhān* adjectives in *ā*, form the feminine in *ī*, e.g. *chhoṭī-kā bābū*, a little boy, *chhoṭī-kī nōnī*, a little girl. This rule is, however, very arbitrarily followed Other adjectives do not change for gender

II — PRONOUNS

	I	Thou	Your Honour	Self	This.	That he.
Sing						
Nom	<i>mō, mā</i>	<i>tē, tā</i>	<i>tu, tuh.</i>	<i>apan</i>	<i>yē, yā</i>	<i>wō</i>
Obl	<i>mō, mōr</i>	<i>tō, tōr</i>	<i>tuh, tuhār</i>	<i>apan</i>	<i>yē, yē kar</i>	<i>wō, wō-kar</i>
Gen	<i>mōr</i>	<i>tōr</i>	<i>tuhār</i>	<i>apan</i>	<i>yē lē, yē kar</i>	<i>wō lē, wō-kar</i>
Plur						
Nom	<i>ham, ham man</i>	<i>tum, tum-man</i>	<i>tuh man</i>	<i>apan apan</i>	<i>in, yē-man.</i>	<i>un, wō-man</i>
Obl	<i>ham, hamār</i>	<i>tumh, tumhār</i>	<i>tuh-man</i>	<i>apan apan</i>	<i>in, inh</i>	<i>un, unh</i>
Gen	<i>hamār</i>	<i>tumhār</i>	<i>tuhār-man</i>	<i>apan apan</i>	<i>{ unh lē inh kar</i>	<i>unh lē unh kar</i>

	Who	That.	Who?	What ?	Any one, some one	Anything, something
Sing						
Nom	<i>jē, jōn jāūn</i>	<i>tē, tōn, tāūn</i>	<i>kōn, kaūn</i>	<i>kā, kāye</i>	<i>kōnō, kaūno</i>	<i>kuchhū</i>
Obl	<i>jē, jōn, jāūn</i>	<i>tē, tōn, tāūn</i>	<i>kā, kōn, kaūn</i>	<i>kāhe, kāye, kā</i>	<i>kōnō, etc.</i>	<i>kuchhū</i>
Gen	<i>jē kar</i>	<i>tē kar</i>	<i>kā kar, kōn lē, etc.</i>	<i>kāhe kē</i>	<i>kōnō-kē, etc</i>	<i>kuchhū lē</i>
Plur						
Nom	<i>jīn, jē man, etc</i>	<i>tīn, tē man, etc</i>	<i>kōn man, etc</i>	<i>kā lā</i>	<i>kōnō kōnō</i>	<i>kuchhū-kuchhū</i>
Obl	<i>jīn, jīnh</i>	<i>tīn, tīnh</i>	<i>kōn man, etc.</i>	<i>kāhe kāhe</i>	<i>and so on</i>	<i>and so on</i>
Gen	<i>{ jīnh lē jīnh kar</i>	<i>{ tīnh lē tīnh kar</i>	<i>kōn man lē, etc.</i>	<i>kāhe-kāhe kē</i>		

The Mutual Reflexive Pronoun is *āpus* or *āpusī*, each other Declined regularly

II — VERBS — A Auxiliary Verbs and Verbs Substantive

I am, etc (a) Vulgar		(b) Polite		I was, etc.	
Sing	Plur	Sing	Plur	Sing	Plur
1 <i>karāṭ</i>	<i>karān</i>	<i>karā āc</i>	<i>kān</i>	<i>rahṭe, rahyaṭ</i>	<i>rahen</i>
2 <i>karāre</i>	<i>karāre</i>	<i>kāre</i>	<i>karā</i>	<i>{ rahṭe rahāe, rahae</i>	<i>{ rahē rahāe</i>
3 <i>karāsi</i>	<i>karāsi</i>	<i>karāsi</i>	<i>karāsi</i>	<i>rahāe, rahāsi, rahay</i>	<i>rahān, rahāsi, rahāsi</i>

B.—The Finite Verb —General Remarks—There is no difference between the conjugation of Transitive and of Intransitive Verbs. The Construction of the Past Tense is always Active, not Passive.

Infinitives, or Verbal Nouns,—(1) *dēlāh*, seeing, obl *dēlē* (2) *dēlān*, (3) *dēlēh*, to see

Participles,—*Pres.*, *dēlhat*, *dēlēh*, seeing, *Past* *dēlēh*, seen, *Conjunctive*, *dēlēh* *ke*, having seen

	Present Conjunction, (If) I see, etc.		Imperative, See thou, etc.		Future, I shall see, etc.			
	Sing	Plur	Sing	Plur	(a) Vulgar		(b) Polite.	
					Sing	Plur	Sing	Plur
1	<i>dēlēhāũ</i>	<i>dēlēhar</i>	"	<i>dēlēh</i>	<i>dēlēhāhũ</i>	<i>dēlēhābũ</i> <i>dēlēhābõn</i>	<i>dēlēhāhũ</i>	<i>dēlēhāhũn</i> <i>dēlēhāb</i>
2	<i>dēlēhar</i>	<i>dēlēhan</i>	<i>dēlēh</i> <i>dēlēhẽ</i>	<i>dēlēhar</i> (Hon, <i>dēlēhĩ</i>) <i>dēlēhā</i>	<i>dēlēhābẽ</i> <i>dēlēhībẽ</i>	<i>dēlēhāhũ</i>	<i>dēlēhābẽ</i> <i>dēlēhībẽ</i>	<i>dēlēhāhũn</i> <i>dēlēhāb</i>
3	<i>dēlēhar</i> <i>dēlēhar</i>	<i>dēlēhāũ</i> <i>dēlēhāy</i>	<i>dēlēhẽ</i>	<i>dēlēhāũ</i>	<i>dēlēhāh</i>	<i>dēlēhāhũ</i>	<i>dēlēhāhũ</i> <i>dēlēhĩ</i>	<i>dēlēhāhũn</i> <i>dēlēhĩ</i>

	Past, I saw, etc.		Past Conditional, (If) I had seen, etc.	
	Sing	Plur	Sing	Plur
1	<i>dēlēhẽ</i> <i>dēlēhāũ</i> ¹	<i>dēlēhen</i>	<i>dēlēhẽtẽ</i> ² <i>dēlēhāyāũ</i>	<i>dēlēhẽten</i>
2	<i>dēlēhẽ</i> <i>dēlēhẽ</i>	<i>dēlēhẽn</i>	<i>dēlēhẽtẽ</i> <i>dēlēhẽtẽ</i>	<i>dēlēhẽten</i>
3	<i>dēlēhẽ</i>	<i>dēlēhẽn</i>	<i>dēlēhẽtẽ</i>	<i>dēlēhẽten</i>

¹ The word *hāũ* is often added to this tense without changing the meaning, though this properly forms a Perfect

² Or *dēlēhẽtẽ* and so throughout

Present Definite, I am seeing, etc. (a) Vulgar, *dēlēhā hāũ*, (b) Polite, *dēlēhā hāũ* Sometimes contracted to *dēlēhāhāũ*

Imperfect, I was seeing, etc., *dēlēhā rāhẽ*

Perfect, I have seen, etc., (a) Vulgar, *dēlēhā hāũ*, (b) Polite, *dēlēhā hāũ*, or formed by adding *hāũ* to the past throughout. Thus, *dēlēhẽ hāũ*, I have seen.

Pluperfect, I had seen, etc., *dēlēhā rāhẽ*

C.—Vocalic Roots—*Maṛān*, to place, *Pres Conj.*, (1) *maṛāũ* or *maṛāũ*, (2) *maṛāũ* or *maṛāũ*, and so on, *Future*, (1) *maṛāhāũ*, (2) *maṛāhẽ*, etc., *Past*, *maṛāyũ*; *Pres Part*, *maṛāt*

Jhapōn, to add to; *Pres Conj.*, (1) *jhapōũ*, (2) *jhapōũ* or *jhapōũ*, etc. *Future*, *jhapōhāũ*, *Past*, *jhapōyũ* *Pres Part*, *jhapōt*

So for other verbs

D.—Irregular Verbs

Infinitive	Irregular Past Participle
<i>hōn</i> , to become	<i>hōye</i> or <i>bhāye</i> ; <i>Conjunctive Participle</i> , <i>bhāy</i>
<i>jān</i> , to go	<i>gaye</i> , <i>gay</i> , or <i>gaye</i> , is used to mean, 'he went.'
<i>karan</i> , to do	<i>kare</i> , <i>kaye</i> , or <i>kāre</i>
<i>dēn</i> , to give	<i>dāye</i> , or <i>dāre</i>
<i>lēn</i> , to take	<i>lāye</i> or <i>lāre</i>

E.—Passive Voice—Formed by conjugating Past Part. with *yāũ* Thus *dēlēhā gayũ* I was seen

F.—Causals, as in Standard Hindi

IV PARTICLES.—The syllables *ẽ*, *ch*, *chẽ* suffixed to a word mean 'even' and *ẽ*, *chẽ*, and *hũ*, also. Thus *dāĩ-ch kũ* even to the mother, *tār-chẽ*, thine also.

AWADHĪ

The first specimen of the Awadhī dialect is a version of the Parable of the Prodigal Son which Mahāmahōpādhyāya Pandit Sudhākara Dwivedī has been kind enough to prepare for me. It is not in the Awadhī of the present day, but is in the dialect used by the poet Malik Muhammad Jāsi in his famous epic known as the Padumāwatī or Padmāvatī, which was written in the year 1540, in the reign of the Emperor Shēr Shāh. The present translation is also written in verse, and is in the identical metre used by Malik Muhammad. Although a metrical version, it is very fairly literal. Here and there some sentences and expletive words have been added in the style of the old author, and these are indicated in the text by being enclosed within marks of parenthesis. The concluding lines state that the translation was made at my request, and give the date of the composition as the sixth of the light half of the month Phālguna, in the Vikrama Sambat year 1955, that is to say, Friday, the 17th March, 1899.

Although the language of the specimen is so antiquated, it will be found to differ little from that illustrated in the preceding grammar. It should be remembered that in verse a final *a*, and the half-pronounced *a* in the middle of a word are both fully pronounced, and are hence written in full in the transcription. Thus *bālaka*, not *bālak*, *luchapana*, not *luchpan*.

[No 1]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ

AWADHĪ DIALECT

(*Mahāmahōpādhyāya Pandit Sudhākara Dwivedī, 1899*)

चौपाई ।

केहु पुरुखहि दुइ बालक अहे । तिन्ह-महँ छोट बाप सउँ कहे ॥
 धन-महँ बाप मोर जो भागा । सो मोहिँ देहु (न टारिअ बागा) ॥
 तव वह तिन्हहिँ बाँटि धन दण्ड । बहुत न दिन बीतेउ (अस भण्ड) ॥
 सब किछु छोट एक ठाँ करि-के । दूर देस चलि गा सब हरि-के ॥
 बितवत दिन लुचपन-महँ (भाई) । सो आपन धन दण्ड उडाई ॥
 जब सो सब उडाइ धन दण्ड । तब ओहि देस काल बड परेऊ ॥
 होइ भिखारि सो (घर घर जाई) । ताहि देस सब जन-पहँ धाई ॥
 लागेउ रहन एक घर-माँही । जो अपने खेतन्ह-महँ ताही ॥

दोहा ।

भेजेउ (मन-महँ करि मया) सुअर चरावन काजु ।
जेहि छौमिन्ह-के खात-हे सुअर तिन्हहिँ सउँ (आजु) ॥१॥

चउपाई ।

चाहेउ भरन पेट सो (भाई) । केहु नहिँ ताहि देइ किछु जाई ॥
तव ओहि चेत भणउ अउ कहई । मोरे वाप घर बहुतइ अहई ॥
रोटी बहुत मजूर अघाहीं । तऊ तहाँ बहुतइ वचि जाहीं ॥
अउ मइँ सरउँ भूख-सउँ यहवाँ । मइँ उठि जाव वाप घर तहवाँ ॥
अउ ओहि कहव कि तुम्हरहि आगे । दइउ विरोधि पाप किअ (जागे) ॥
पूत तुम्हार कहावन जोगू । अहउँ न मइँ फ़िरि (करहु न सीगू) ॥
अपने घर मजूर जो (देखिअ) । ता-महँ एक सरिस मोहिँ लेखिअ ॥
यह गुनि मन सो वाप ढिग चला । पइ मो रहेउ दूर दुरवला ॥

दोहा ।

देखि वाप ओहि ता-कर मया कौन्ह अउ धाय ।
ओहि-सउँ गर लपटाएऊ चूमेउ ओहि (सुख पाय) ॥२॥

चउपाई ।

ओहि सउँ पूत कहेउ पितु (मानिअ) । दइउ विरोधि पाप (मन आनिअ) ॥
तुम्हरे मउँह किणउँ बहु घोरा । जोग न पूत कहावन तोरा ॥
पइ हँकारि दासन्ह-महँ केही । कहेउ वाप पहिरावहु एही ॥
सब-मे नीक जे कापर वनहीं । हाथन्ह मुँदरी पार्यन पनहीं ॥
अउ हम जेवँहिँ करहिँ अनदा । (हुलसि दरहिँ विकुरन दुख दंदा) ॥
चार मोर यह मरि फ़िरि जिणऊ । नसट होइ फ़िरि (विधि वस) मिलेऊ ॥
अस कहि वेइ दोउ हुलसन लागे । (सब दुख भगे सकल सुख जागे) ॥
अस सुख जग पावइ सब कोई । जस वेइ पाए सब दुख धोई ॥

दोहा ।

ता-कर जेठरा पूत जो अहा खेत विच (आजु) ।
आवत घर ढिग जव सुनेउ वाजन नाचन साजु ॥३॥

चौपाई ।

एक हँकारि सेवकन्ह-माहीं । अपने ढिग पूँकेउ का आहीं ॥
 सो ओहि कहैउ तुम्हारहि भाई । आपुउ तुम्ह पितु नौक जेवाँई ॥
 पापुउ ताहि नौक अउ सुभरा । (कुसल खेम लखि हुलसेउ हिअरा) ॥
 सुनि रिसाइ घर जान न चहा । पितु बहराइ मनावइ कहा ॥
 जतर दण्ड वाप-कहँ सोई । प्रतनक बरस जो सेवा जोई ॥
 अगिआँ एक तुम्हार न टारेउँ । तज कबहुँ मेमना ना धारेउँ ॥
 लेइ जो मीत संग भोगतेउँ भोगा । (सुख पउतेउँ दरि सब दुख रोगा) ॥
 पइ यह पूत पतुरिआ-गामी । धन उडाइ पूँकेउ तुम्ह सामौ ॥

दोहा ।

सो जइसइ आपुउ घरे तइसइ तौवन मौठ ।
 (रुचि रुचि सउँ) सिभवाप्रज (अति परेम सउँ डौठ) ॥४॥

चउपाई ।

ता-सउँ वाप कहैउ तव वाता । पूत मोरे संग तुम्ह (सुख-दाता) ॥
 नित-ही अहउ सो जो किछु मोरा । कहउँ (भाउ-सति) सब सो तोरा ॥
 पइ हुलसव हरखव (ग्रहि बेरा) । हइ पद जो तौर भाई (हिरा) ॥
 यह हा मरा जिण्ड फिरि (भाई) । नसट अहा फिरि मिलेउ सो (आई) ॥
 वा । {अहा हेराय मिला फिरि (आई)} ॥
 नसट-पूत कइ कथा सोहाई । मौत ग्रिअरसन अगिआँ पाई ॥
 भाखा ठेठ जइस हइ गार्ड । महमद पटुमावति-महँ (भाई) ॥
 तेहि अनुहारि सुधाकर लिखेज । मौत ग्रिअरसन जस किछु सिखेज ॥
 हउँ पँडितन्ह-सन विनतौ करज । टूट मेरावहु मइ पाँ परज ॥

दोहा ।

उनइस सइ पचपन अहे विकरम सबत-मान ।
 फागुन मुदि-कठ सुक लिखेउ राम रूप धरि ध्यान ॥५॥

[No 1]

INDO-ARYAN FAMILY

MEDIATE GROUP

EASTERN HINDI

AWADHĪ DIALECT

IN AWADHĪ VERSE

TRANSLITERATION AND TRANSLATION

(Mahāmahōpādhyāya Pandit Sudhānara Dvivedī, 1899)

CHAUPĀI.

Kohn purukhahī dui bīlaka ihē,
A-certain man-to two sons were,
 Tina-mahā chhōṭa bīpa-saū kāhē
Them-among the-younger father-to said
 'Dhan-mahā, bāpa, mōra jō bhāgā,
'Property-in, father, my what share,
 Sō mohī dēhu, (na tāra bāgā) '
That to-me give, (do not turn the-reins) '
 Taha wahī tinahāī bāṭi dhan daeū,
Then he to-them dividing property gave,
 Bahut na dina biteu (asa bhāeū)
Many not days passed (so it-happened)
 Saba kichhu chhōṭa ōka-tbāī karī-kē,
All things 'he-younger in one-place making,
 Dūra dēsa chahī-gā sabā harī-kē
Far country to went-away all taking
 Bitawata dina lachapana-mahā, (bhāī),
Passing days debauchery in, (O brother),
 Sō apana dhana daeu-udāī
He his own property squandered
 Jaba sō saba udāi-dhana-daeū,
When he all property-squandered,
 Taba ohī dēsa kāla hara parēū
Then that country-in famine great fell
 Hoi bhukhārī sō (ghara-ghara jāī,
Becoming a-beggar he (from-house-to house having-gone,
 Tāhi dēsa saba jana-pahāī dhāī)
That country-of all men-near ran)
 Lāgeu rahana ēka ghara-māhī,
He-began to-live one(-man-of) house-in,

Jō apanē khētānha-mahā tūhī
Who his-own fields-in him

DŌHĀ

Bhējeu (mana-mahā karī mayā,
Sent (mind-in doing pity),
 suara charāwana-kāju,
swine feeding-business-(on),
 Jehī chhīmīnha-kē khāta-hē,
What hushs eating-were,
 suara tinhalī-saū (āju)
the-swine those very-with (to-day)

CHAUPĀĪ

Chāheu bharana pēta sō, (bhāī),
Wished to fill the-bellu he, (O brother),
 Kehu nahī tāhī dēī kichhu jāī
Any-body not him used-to-give anything going
 Taba ohī chēta bhaeu aū kahaī,
Then to-him senses became and he-says,
 'Mōre bāpa ghara bahutāī ahaī
'My father-of house-at much is
 Rōtī bahuta majūra aghābhī,
Bread many labourers are-satiated,
 Taū tahā bahutāī bachī jūhī
Even-then there much becoming-over-and-above remains
 Au māī maiaū bhūkhā-saū yahawā,
And I die hunger-from here,
 Maī uthī jāba bāpa ghara tahawā
I arising will-go father house-to there
 Au ohī kahaba kī, "tumharahī āgē,
And him will-say that, "thee-even before,
 Darū birōdhī pāpa hīa (jāgē)
God against sins I-did (knowingly)
 Pūta tumhāra kahāwana jōgū
Son thy to-be-called worthy
 Ahaū na māī phurī (kaiāhu na sōgū)
Am not I again (make not sorrow)
 Apanē ghara majūra jō dēkhīa,
Thy-own house-at labourers which you-see,
 Tā-mahā ēka sarīsa mohī lēkhīa ""
Them-in one like me regard ""

Yahī gunī mana so bāpa dhuga chālā,
This thinking in-his-mind he father near started,
 Paī sō rahēu dūra durabālā,
But he was far-off the-poor man,

DŌHĀ

Dēkhī bāpa ohī tā-kara
Seeing father him his
 mavā kīnha au dhāya,
pitv dāl and running,
 Ohī-saū garī lapatīēn,
Him-with neck embraced,
 chūmeu ohī (sukha pāya)
kissed him (pleasure finding)

CHAUPĀI.

Ohī-saū pūta kahēu, 'pitu mānna,
Him-to the-son said, 'father believe me,
 Daiū birōdhi pāpa (mana-ānna)
God against (my-)sin (call-to-you-mind)
 Tumharī saūha kicū bahu ghōrī,
Thee before I-did very heinous(-sin),
 Jōga nī pūta kahāvana tōrā '
Fil not son to be-called thy '
 Paī bhākirī dāsanha-mahā kēhī,
But calling servants-in some one,
 Kahēu bāpa, 'pahurāwahu ēhī
Said father, 'put-on this-one
 Saba sē nīka je kapara banahī,
Good-than all which cloth are-made,
 Hāthanha mūdārī pāyāna panahī
Hands on ring feet-on shoes
 Aū hama jēwāhī karahī-anandā,
And (let-) us feast (and) make rejoicing,
 (Hulasī darahī bichhurana dukha danda)
(Being-joyous let-us-crush separation of pain and grief)
 Bāra mōra yaha marī phiri-jieū,
Son my this being-dead has again-come to life,
 Nasata hōi phiri bidhi-basa mileū.
Lost being again of-God-by-power is-found '
 Asa kabī wei dou hulasana lāgē,
So saying they both to-rejoice began,

(Saba dukha bhagē sakala sukha jāgē
(All pains fled all pleasure awoke
 Asa sukha jaga pāwai saba kōi,
So happiness would-in may-get all persons,
 Jasa wei pāē saba dukha dhōi)
As they got all pain washing-away)

DŌHĀ

Tā-kara jetharā pūta jō,
His elder son who
 ahā khēta bicha (āju),
was fields in (to-day),
 Āwata ghara dhuga jaba sunau
Coming to-house near when he-heard
 bājana nāchana sāju
music dancing preparation

CHAŪPĀĪ.

Ēka hākārī sēwakanba-māhī,
One calling servant-among,
 Apanē dhuga pūchheu, 'kā āhī'
Him near he-asked, 'what are (these)'
 Sō ohī kaheu, 'tumbhārāhi bhāi,
Then he said, 'thy brother,
 Āeu, tumha pitu nika jewāi
Came, thy father well fed-him
 Pāeu tāhi nika au su-bharā,
Found him well and healthy,
 (Kusala-khēma lakhi hulaseu hārā)
(Welfare seeing was-pleased the-heart)
 Sunī risāi ghara jāna na chāhā,
Hearing being-angry to-house to-go not he-wished,
 Pitu baharāi manāwai kāhā
Father outside-came appeasing-for said
 Ūtara daeu bāpa-kahā sōi,
Answer gave father-to he;
 'Etanaka barasa jo sēwā jōi,
'So-many years what service(-did), behold,
 Agiā ēka tumbhāra na tāreū,
Order one thy not I-transgressed,
 laū kabahū memanā nā dhāreū.
Even-then ever had not I-got

I ei jo mīṭṛ s̥ṅga bhogateñ bhōgā,
Getting which friends with might-have-enjoyed pleasure,
 (Sukha pāiteñ darī saba dukha-rōgī)
(Happiness I-might-have got crushing-down all pain-and-ill)
 Pāi rahi pūṭṛ parumī-gamī,
But this son harlots-goes-to,
 Dhanī adu phūken tumhī, samī,
Fortune wasted burnt thy, O master,

DŌHĪ

So jī-sai ien ghārī,
That as-cren came house to,
 tāsai tīwana mīṭha,
so-cren food sweet,
 (Ruchi-ruchi sañ) sīghaw ien
(With great-care) got-yor cooked,
 (ratī-parīmar-sañ dīṭha) '
(extreme love-with gazing) '

CHAUPĪ

Ṭī-sañ bāpa kahiṇ tārā bītī,
Him-to the-father said then words,
 'Pūta mōre s̥ṅga tumhā (sukha-dīṭa)
 'Son me with thou (pleasure-giver)
 Nīta-hī rāhā, so jō-kichih mōrī,
Always are therefore whithersoever mine,
 Kāhāñ (bhīn-satī) saba sō torī
I-say (truth-with), all that thine
 Pāi hulasāba harakhāba (ehī hērā)
But to-be-joyful to-be-pleased (this time),
 Hāi padā jo torā bhī hērā,
Is proper as thy brother I-saw
 Yahr hī marī jien phirī (bhī),
This was dead became-alive again (brother),
 Nasatā ahī phirī milou, so nī
Lost was again is-found, as came

or

Ahī herīṭā milī phirī nī '
If-as lost met-us again coming '
 Nasata pūta-kāi kathī sohī,
Lost son-of story pleasing,

Mita Guarasana agiñ pāi
Friend Grierson-of orders getting
 Bhākhā thētha jaisa hai-gai
Language pure as hts-sung
 Mahamada Padmāvatī-mahā, (bhāi),
Muhammad the-Padmāvatī-in, (b other),
 Tehi anuhāi Sudhākara likheū
That after Sudhākar wrote,
 Mita Guarasana jasa-kiohhu sikheū.
Friend Grierson as taught-me
 Hañ pāditanha-sava binatī karaiñ,
I Pandits to entreaties make,
 Tūta morāwahu māñ pā-paiñ
Omissions add I full-at-(you)-feel

Dōuā

Unaisa-sai pachapaua ahc,
 1900 55 it-was,
 Bikarama sambata maua,
Pikrama year according-to,
 Phāguna sudi chhatha suka likhon,
Phālguna light-half 6th Friday I-wrote,
 Rāma-rūpa dhan-dhyāna
God's-form calling-to-(my)-mind

The two following specimens come from the district of Fyzabad, and are in the language exemplified by the preceding grammatical sketch. The version of the Parable of the Prodigal Son comes from Central Fyzabad, and the folktale from the west of the district. It should be noted that as we go west, the sense of gender is more developed. There are few instances of the use of the feminine gender of adjectives in the parable, while in the folktale there are several. The postposition of the genitive is *ke* or *ki*, with an oblique form *ki*. It has a feminine form *kāi*, as in *Chittaur-kāi rani*, the queen of Chittaur, which has an oblique form *ki*, as in *majū-kī nai* like a labourer.

Instances of pronominal adjectives in the feminine are common. Sometimes they end in *i* and sometimes in *e*. Those in *i* do not shorten the antepenultimate vowel, but those in *e* do. Examples are *āpni āñhi*, their own eyes, *aur lañāi*, such a battle. *hāñi mō*, my song. *ol'ri qatar mahāi*, on its neck. Possibly the forms in *e* are oblique.

We may note the two following postpositions, —*kahāi*, the sign of the Accusative-Dative, and *rahāi*, the sign of the Locative meaning 'in'.

In verbs, we may note the Imperatives, *jah*, go, *gañch*, sing, *dihch*, give, also the forms *kāh ki*, you made, *jan'thin* he, honorific, knows, and *dethin*, they give.

The dialect of the district of Sultanpur closely agrees with that of Fyzabad, and it is more easy to give further examples of it.

[No 2]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI

ANADHI DIALECT

(DISTRICT FYZABAD)

SPECIMEN I

एक मनई-के दुइ बेटवें रहिन। ओह-मा-से लहुरा अपने बाप-से कहिस
टाटा धन-माँ जवन हमार बखरा लागत-होय तवन हम-का टै-द अउर वै
आपन धन उन-का बाँट-दिहिन। अउर देर दिन नाहीं बीता कौ लहुरा
बेटवा सब धन बटोर-के परदेस चला गय अउर उहाँ आपन धन कुचाल-माँ
लुटाय पडाय दिहिस। अउर जब समे गँवाय डारिस ओह देस-माँ बडा
काल पड-गा। वें बनाय दलिट होय गा। तब वे ओ-ई देस-के एक भल-मनई
के पाछे लाग गे। तब वे ओ-का अपने खेतन-माँ सूअर चरावै-का पठे-दिहिस।
अउर ऊ चाहत-रहा कौ जवन फोकलाई सूअर खात-रहिन तवने-से आपन
पेट भरो। अउर केऊ ओ-का नाहीं दैत-रहा। तब ओ-का चेत भै कौ हमरे
बाप के कितिक मजूर-के खाय-पी के उबर जात-है अउर हम भूखन भरित-है।

हम उठ-कौ अपने वाप-के लग जाव अउर उन-मे कहव कौ हे वाप हम दइउ के अउर तोहरे आगे अपराध किहिन अउर हम प्रकरे लायक नाहीं कौ अब तोहार बेटवा कहाई। अब हम-का अपने मजूर कौ नाई जान। तब व उठ-कौ अपने वाप के लगे गै। मुला जब वै लामेन रहिन तव ओ-कर वाप ओ-का देखिस अउर दया लाग अउर धाय-को आपन गठई-माँ कपटाय लिहिस अउर चूम लिहिस। अउर बेटवा वाबू-से कहिस कौ हे दादा हम दइउ के आगे अउर तोहरे हजूर अपराध किहिन अउर अब हम प्रकरे लायक नाहीं वाटी कौ तोहार बेटवा कहाई। मुला वाप अपने चकारन-मे कहिस कौ भल नौक कपडा लै आवा अउर ओ-का पहिराय दिया ओ-के हाथ-माँ मुनरी अउर गोडे-माँ पनही पहिराय दिया। अउर हम सब जने खाँय अउर खुसी करी। प्रहि वरे कौ ई हमार बेटवा मरा रहा अउर फुनि जी ग। ज हेरान रहा अउर मिल ग। अउर उन्हन खुसी करै लागे ॥

ओई जून ओ-कर जेठ बेटवा खेते-माँ रहा। अउर जब ज आय अउर घर नगचाय गै नाचव गाउव सुनि परा। अपने चकारन-माँ-मे प्रकटे-काँ बोलाय-के पूछिस कौ ई काव आटे। वै ओ-से कहिस कौ तोहार भाई आय-वाटे अउर तोहार वाप नेवता किहिस प्रकरे वरे कौ ज कुसल-छेम-से आय। अउर ज रिसिहा होय गा। भीतर जावै न करै। प्रहि वरे ओ-कर वाप बाहर आय अउर ओ-का मनाइम। अउर ज अपने वाप-का जवाब दिहिस कौ देखा कौ वरसन-मे हम तोहार सेवा किहेन कहियो तोहार कहा ठारेन नाहीं अउर तेह-पर तू कहियो हम-का प्रकटे छेगडो के बच्ची न दिहा कौ हम अपने सघिन-के साथे खुसी मनाई। मुला जइसे तोहार ई बेटवा आय जे तोहार धन पतुरियन के साथे लील गै ओ-का नेवता किहा। तब ज ओ-से कहिस कौ बेटा तू हमरे मग हमेंसा वाट। जवन कुछ हमार आय तवन तोहरै आय। मुला हम पंच-का खुसी होवै चाही काहि-से ई तोहार भाई मरा रहिन और फुनि जी उठेन अउर हेरान रहा अउर मिल गय ॥

[No 2]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

AWARHI DIALECT

(DISTRICT FYZABAD)

SPECIMEN I

TRANSLITERATION AND TRANSLATION, 1898.

Ek manāi-ke dui bet*wē rahin Oh-mā-sē lahurā ap*nē
 One man-of two sons were Them-in-from the-younger his-own
 bāp-sē kahis, 'dādā, dhan-mā jawan hamār bakh*ra lāgat-hōy tawan
 father-to said, 'father, property-in which my share may-be that
 ham-kā dai-dā Aūr wai āpan dhan un-kā bāt-dihun Aūr
 me-to give And he his-own property them-to dividing-gave And
 dhēr din nāhī bitā kī lahurā bet*wā sab dhan baṭōr-ke
 many days not passed that the-younger son all property collecting
 par-dēs chālā-gay, aūr uhā āpan dhan kuchāl-mā
 foreign-land to went-away, and there his-own fortune evil-conduct in
 lutāy-parāy-dihis Aūr jab sammai gāwāy-dāris oh dēs-mā barā
 squandered And when all he-had-wasted that country-in great
 kāl par-gā Wai banāv dāhidra hoy-gā Tab wai ōī dēs-ke
 famine fell He totally poor became Then he that-very country-of
 ek bhal-manāi-kē pāchhē lāg-gai Tab wai
 one gentleman-of behind became-attached (i.e., became his servant) Then he
 ō-kā ap*nē khētan-mā sūar charāwāī-kā paṭhai-dihis Aūr ū chāhat-rahā
 him his own fields-in swine feeding-for sent-away. And he wished
 kī, 'jawan phok*lāi sūar khāt-rahin taw*nē-sē āpan pēt
 'that, 'what hush the swine used-to-eat those-very-with my-own belly
 bharī ' aūr kēū ō-kā nāhī dēt-rahā Tab ō-kā
 I may-fill ' and any-body him-to not used-to-give (anything) Then him to
 chēt bhai kī, 'ham*rē bāp-kē kitik majūr-kē khāy-
 senses became that, 'my father-of how-many day-labourers-of after-eating-
 pī-ke ubar jāt-hai aūr ham bhūkhan marit-hai Ham uth-kāī
 and-drinking (food-)is-saved and I by-hunger am-dying I arising
 ap*nē bāp kē lag jāb aūr un-sē kabab kī, "hē bāp, ham
 my own father of near will-go and him-to will-say that, "O father, I
 Daū-kē aūr toh*rē āgē ap*rādh kihin, aūr ham ek*rē lāyak nāhī
 God-of and thee before sin did, and I this-for fit not-am

kī ab tobāi bot'wā kahāi, ab, ham-ka ap'nī majur-kī
that now thy son I-may-be called, now, me thy-own day-labourers-of
 nāī jān'' Tab wai utth-kāī ap'nī bāp kī lagō gaī Mulā,
like consider'' Then he having-arisen his own father-of near went But,
 jab wai lāmen rahin tabi o-kar bāp o kā dīkhis aur dayā
when he far-off was then-even his father him saw and pity
 lāg aur dhāy-ke āpan gatai-mā chhap'tiy-lhis aur cham lhis
seized(-him) and running his own neck in enfolded(-him) and takes took
 Aur bet'wā bābū-sū kahis kī, 'hī dīdō, ham Dām-kī gē aur
And the-son the-father to said that, 'O father, I God-of before and
 toh'rē hajūrē ap'rādī kahun aur ab ham t're luvak vāhī hī
thy presence-in sin did and now I this-for fit not am
 kī tohār bet'wā kahāi' Mulā bāp ap'nī chak'ran-sī
that thy son I-may-be-called' But the-father his own servants-to
 kahis kī, 'bhal nīk kap'rā lai-iwī, aur o-kī pahiriy-dayā, o kī
said that, 'very good clothes bring, and him putting-on give, his
 bāth-mā mun'rī, aur gōrī mā pin'hī pahiriy-dayī, aur ham sab janī
hand-on ring, and feet-on shoes putting on give, and (let-)us all men
 khāy aur khusi karī, chī-bārī kī i hamār bet'wā marī rahī,
eat and merriment make, this-for that this my son dead was,
 aur phuni jī ga, ū herān rahī, aur mil ga' Aur unhan
and again alive went, he lost was, and found went' And they
 khusi karāī lāgī
merriment to-make began

Ōi jān o-kar jūth bet'wā khēt-mī rahī Aur jab ū
At-that-very time his elder son the-field-in was And when he
 āy aur ghar nag'chāy-gai nūchab gāub suni-parī Ap'nī chak'ran-
came and house 'approached dancing singing acre-hem'd His-own servants-
 mā-sē ek-thē-kā bolāy-ke pūchhis kī, 'i kāw ātai'' Wai o sū
in-from one having called he-asked that, 'this what is?' He him-to
 kahis kī, 'tohār bhāī āv-bātē, aur tohār bāp new'tī khus ek'rē
said that, 'thy brother is come, and thy father feast did this
 barē kī ū kusal-chīām-sē iy' Aur ū risihā hoy-gī Bhitār jābāī na
for that he safety-with came' And he angry became Inside going not'
 karai Ehi barē o kar bāp bāhar āy aur o-kā manūs Aur ū
did This for his father outside came and him appeased And he
 ap'nē bāp-kā jawāb dībis kī, 'dēkhā, kī barsan-sū ham tohār
his-own father-to answer gave that, 'see, that years-from I thy
 sēwā kihen, kahiyō tohār kahā tāren nāhī, aur tchū-par
service did, ever-even thy saying I-put-away not, and that-even on
 tū kahiyō ham-kā ek-thē chheghī-ke bachchō na dīhā kī ham
thou ever-even me-to one-even goat-of young-one not gavest that I

ap'nū sanghūn-kū sāthē khusī manāī. Mulā, jaisē tohār ī
my-own friends of with merriment might-celebrate But, as thy this
 bet'wā īy, jē tohār dhan paturian-kē sāthē līl-gai, ō-kar new'tā
son came, who thy fortune has lots-of with devoured, his feast
 kahā ' Tab ū ō-sū kahis kī, 'bētā, tū ham'rē sang ham'ēsā
thou-madest' Then he him-to said that, 'son, thou me with always
 bīt, jawan kuchh hamār āy tawan toh'rai āy, mulā, ham pañch-kā
art, whatever thing mine is that thine-even is, but, we people
 khusī hōwāī chīhī kāhūc sū ī tohāī bhāī marā iahin, aūr
happy to be is-proper because this thy brother dead was, and
 phuni jī uthen, aūr herān rahā aū mil gav'
again having-lived arose, and lost was and found went'

[No 3]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI

AWADHĪ DIALECT

(DISTRICT FYZABAD)

SPECIMEN II.

अब हम एक किहिनौं कहत-अहौ । तौनीं-कहैं सब केज आपन आपन कान धै धै सुनत-जाह । अकव्वर साह वीरवल फ़ैजी औ सम्मिनि लाव लसिकार साथै लै-कै सिकार खेलै वरे चलिन । सिकार उकार तौ कुछ मिलवै न कौन्ह । जेठ-के सहोना-महैं घाम-के सारे एक-ठीं वडाकै वरगदे-के तरे सब केज छहाँइ लागिन । तौ वास्साह कहिन, कि, फ़ैजी कुछ गौतेह । तौ फ़ैजी एस नौक कै गाइन कि वन-भरे-कर सौजा, जैसे, हन्ना, खरहा, सिआर उआर, सब आपनि आपनि आँखि सँदि मूँदि धियान धै-कै सुनै लागिन कि वनाइ सुधि बुधि विसरि गै । तौ एक-ठीं हन्ना जौन फ़ैजी-के लगे आपन मुँह किहीं ठाढ़ रहै, ओकारी गटई-महैं वै आपनि तसवीह डारि-दिहन । तौ-धिक गावै-कर धियान तौ छूटि ग, औ सब वने कर रहवैये आपनि आपनि राह लिहिन ॥

जब अकव्वर आने दिन दरवार कै-कै बैठिन तौ फ़ैजी न आइन, काहे-से कि, ओन-का वडा जर होइ ग-रहै । वीरवल कहिन कि, ए वास्साह फ़ैजी सनाइ-ग-अहैं कि हमरी नाँई आन कोउ गवैया नाँहीं अहै तौने-से न आइन । अउ न अइहैं । वास्साह कहिन, कि, आन केज गवैया नाँहीं न । वीरवल कहिन, कहा तौ हम विरजू वावरा-कहैं बोलाइ लै आई । कहिन, जा, बोलाइ लै आवह । तौ वीरवल विरजू वावरा-कहैं लै-आइन । फ़ुनि लागिन विरजू वावरे गावै । तउ सब वने-कर सौजा गौति सुनि-कै दरवार-महैं आइ, वैसै पहिले-की नाँई सुनै लागिन । तौ ज हरिनवाँ जौने-की गटैया-माँ तसविहिया परी-रहै ठाढ़ रहै । वीरवल तसविहिया निकारि-कै फ़ैजी-के आगे फ़ेंकि-दिहिन । विरजू वावरा कहिन, कि, हमार वखान काहे-क किहेह, तानसेन हमहूँ-लै नौक गावै जानयिन । तानसेन बोल्वावा गै । दोपक गावै लागिन दिया अपुअै वरिगै । अउ तानसेन-उँ जरि-कै मरिगै । मूल

पहिले तानसेन कहें-रहिन कि जौ हम मरि जाई तौ हमारि लोथि चित्तोर-
गढ़-की खधकी-महँ चोराइ-कै धरवाइ दिहेह । अउ मनई-उ ओह पर
सर्वजि दिहेह कि जवने कवनउ जन्तु हमारि देह खाइ न पावै । जव चित्तोर-
कै कमला-रानी अपन मनसेधू-कै आरती सावन-की पंचिमौ-कै दिन करत-कै
मलार राग गेहँ, तौ हम सुनि-कै जौ उठव ॥

वास्साह वैसै किहिन । जव रानी गावै लागीं तव तानसेन ताल बजावै
लागिन । ताल सुनि-कै रानी जानि-गई कि हमारि गीति तानसेन सुनि-लिहिन ।
तौ-धिका-भर-माँ तानसेन भागिन औ वास्साह-कै लगे चला आइन । वास्साह
कहिन कि कमला-कै गीति सुनै-क चाही । चित्तोर गढ़-पर चढाई किहिन
औ एमि लडाई भै कि ब्राह्मण जन्मी-कर साढे चौहत्तरि मन जनेप्र-क ढेर
होइ-ग-हे । उहे ७४॥-क अक मनई चिट्ठिन-कै उपपर लिखि देखिन कै-कि
जवने-से केज केहू-कै चिट्ठी न खोलै ॥

जव चित्तोर कर राजा जूझि-गै औ ओन-कै फौद हारि-गइ तव
वास्साह कमला-देवी-कहँ कैदि कै-कै पालकी-पर चढाइ, अपने महरहि लयाइन
औ हुकुम दिहिन कि विहान भिनसारे दरवार-महँ कमला-देवी-कै गीति सुनै-
क होए । रानी एक तान पूरा लै-कै जौ औ राग घौंचीं तौ ओन-कर
जिव जोपडाई फोरि-कै वैकुण्ठहि चला गा । औ सब सुनवैयै आपन आपन
मँह वाइ-कै ठावहि रहि-गै ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN-HINDI

AWADHĪ DIALECT.

(DISTRICT FAZABAD)

SPECIMEN II.

Ab ham ek kahinī kahat-ahī Taunī-kahāī sab-kau āpan ipan
Now I one story am-saying That-to all-(men) you own your-own
 kān dhāī dhāī sunat jāh Akalibar sah, Bīrbal, Phaujī, au sammanī
ears-applying listen Akbar the emperor, Birbal, Faizī, and all

lāw-lasakar sith lāī-kāī, sikar-khīlāī barē chahin Sikar ukār,
followers (and)-troops with haring-taken, hunting-for started Game etc,
 tau, kuchlu mil-bāī-na-kinh Jith-kē mahinī-mahāī ghīmē-kē mārē
indeed, anything was-not-found Jith-of month in heat of on-account

ek thī barākāī bar-gadē-kē tarē sab kēū chhahū Jigun 'au,
one place in a big banyan-tree-of under all people shade (shelter) too! Then

Bāssāh kahin, ki, 'Phaujī, kuchlu gauteh' Tau Phaujī ē nik-kāī gār
the-emperor said, that, 'Faizī, something sing' Then Faizī so well sang

ki ban-bharē kar saujā, jusc hannī, khar'hī, sir-vīr, sab ipan
that the-forest-whole of animals, such-as deer, hares, jackals etc, all their own

āpan ākhī mūdi-mūdi dhyan dhāī-kāī sunāī lāgin, ki banū
their-own eyes closing attention-giving to-hear began, so-that entirely

sudhī-budhī bisari-gai Tau ek-thī hannā, jūn Phaujī-kē lagē āpan mūh
consciousness lost-was Then one deer, which Faizī-of near its-own face

kūhī thārū rahai, ok'ri gataī-mahāī wai ipan tas-bīh dāri-dihin 'au-
putting standing was, its neck-about he his-own rosary there In-

dhuk gāwāī-kar dhyan, tau, chhūti-ga, au sab barē-kar
the meantime singing-of attention, indeed, lost-was, and all forest-of

rah'vayai āpan āpan rāh hihin
inhabitants their-own their-own way too!

Jab Akabbar ānē din dar-bār kāī-kāī baithin, tau Phaujī na ān,
When Akbar another day court in sat, then Faizī not came,

kāhē-sē ki on-ka barā jai hōi-ga-rahai Bīrbal kahin ki, 'c Bāsāh,
because that him-to great fever had-become Birbal said that, 'O emperor,

Phaujī sanāi-ga-ahāī, ki, "ham'ri nāī ān kēū gawāyā nāhī ahai,"
Faizī has-become-proud, that, "me like other any singer not is,"

taunē-sē na ān Aū na āhāī.' Bāssāh kahin ki, 'ān
therefore not he came And not he-will-come' The-emperor said that, 'another

kēū gawāyā nāhī na ?' Birbal kahin, 'Kahā tau ham Birjū Bāw'rā-
any singer not not ?' Birbal said, '(If-you-)say then I Birjū Bāw'rā-
kahaī bolāi lāī āī' Kahin, 'jā, bolāi lāī-āwah' Tau Birbal
to calling bring' Said(-the emperor), 'go, calling bring' Then Birbal
Birjū Bāw'rā-kahaī lāī-ān Phum lāgin Birjū Bāw'rē gāwāī Tau sab
Birjū Bāw'rā brought Again began Birjū Bāw'rā to sing Then all
hanē-kar sauji giti suni-kāī darbār-mahaī āī, waisai
the-forest-of animals the-song having-heard the-court-into coming, in-the-same-way
pahūlē ki nāī sunāī lāgin Tau ū harin'wāī jaunē-kī gatayā māī
before-of like to hear began Then that deer which of neck-around
tas'bilyā pari-rahai, thār-h-rahai Birbal tas'bilyā nikārī-kāī Phaiji hē āgē
the rosary thron-was, standing was Birbal the-rosary taking-off Faijī of before
phīckī dīhin Birjū Bāw'rā kahin ki, 'hamār bakhān kāhē-ka kihē ?
threw-away Birjū Bāw'rā said that, 'my praise what-for did-you-make ?
Tān sēn ham-hū lāī nik gīwāī jān'thin' Tān-sēn bol'wāwā-gāī Dipak
Tān-sēn me even-than better to-sing knows' Tān sēn called in-was Dipak
gāwāī lāgin Diyā upai bari-gai, aū Tān-sēn-ū jari-kāī
to-sing he-began The-lamp by-itself was-lighted, and Tān-sēn-also being-burnt
mari-gai Mūl pahūlē Tān-sēn kahē-rahi ki, 'jau ham mari-jāī, tau
died But beforehand Tān-sēn said-had that, 'if I die, then
hamārī lōthi Chittaur-garh-kī khandh'kē-mahaī chorāi-kāī dhar'wāi-dīhēh,
my corpse Chittaur-fort-of moat-in secretly cause-to-be put,
aū manāi-u oh par sawāji dīhēh, ki jaw'nē kaw'na-ū jantu hamārī dēh
and men-too it-on put-as-guards, so that any beast my body
khāi na pānai Jab Chittaur-kāī Kam'lā-Rānī ap'nē mansēdhū-kāī
eat not may-be able When Chittaur-of Kam'lā-Rānī her own husband-of
jrti Sāwan-kī pāchimi-kī din karat-kāī, Malār-rāg gahāī, tau
lamp lustration Sāwan of 5th day-of day doing-for, Malār-Rāg will sing, then
ham suni-kāī jī uthab'
I hearing alive will-arise'

Bāssāh waisai kahin Jab Rānī gāwāī lāgī, tab Tān-sēn
The-emperor the same did When the-Queen to-sing began, then Tān-sēn
tāl-bajāwāī lāgin Tāl suni-kāī rānī jāni-gāī ki, 'hamārī
time-to-beat began The-beating-of-time hearing the-Queen knew that, 'my
giti Tān-sēn suni-hin' Tau-dhik-bhar-māī Tān-sēn bhāgin au bāssāh-kē
song Tān-sēn heard-has' In-the-meantime Tān-sēn ran-away and the-emperor-of
lagī chālā-ān Bāssāh kahin ki, 'Kam'lā-kāī giti sunāī-ka
near came The-emperor said that, 'Kam'lā-of songs hearing-for
chāhī' Chittaur-garh-par charbāi kahin, au ēsi larai bhai
is-necessary' Chittaur-fort-on attack he-made, and such fight took-place
ki Brāh'man kshatri-kar sūhē-chaubattari man janē-ka dhēr
that Brāh'mans kshattriyas of half-and-seventy-four mannds sacred-threads of heap

hōi-ga-hai Uhai sārhc̣ ohauhaffari-ka auk manai chutthun-kē uppar
became The-same half-and-seventy-four-of number men letters of upon
 likh-dēthun kāi-ki jaw'nē sē kōū kēhū-kāi chutthi na khōlāi
write in-order-that which-by anybody anybody's letter not man-open
 Jab Chittaur-ka Rājā jūjh-gai au on-kāi phaud hiri-gai, tab
When Chittaur-of king was-slain and his army was-defeated, then
 Bāssāh Kam'lā-Dēvi-kahai kaidi-kāi-kāi pīl-ki-par charhāi
the emperor Kamlā-dēvi imprisoned-having-made a-palanquin-on causing-to mount
 ap'nē sah'rahi layān, au hukum dāhu ki bīhū bhū'sirī
his-own city-to brought-her, and order gave that to-morrow in-the-morning
 dar'bār-mahai Kam'lā-Dēvi-kāi giti sunāi-ka hōū Rānī ēk tān-pūrā
court-in Kamlā dēvi-of song to-be-heard is The-Queen one a-lute
 lāi-kāi jau Śrī Rāg ghīchī, tau on-ka jū khop'rāi phōri-kāi
taking as Śrī Rāg she-drew, then her soul (her-)soul all bursting
 baikunth-hi chalā-gā, au sab sun'waiyāi āpan-āpan mūh bīn-kāi
heaven-to went-away, and all hearers their-own mouth wide-opening
 thāw'hī rahi-gai
in-their-places remained

FREE TRANSLATION OF THE FOREGOING

Now I am going to tell you a story, and everyone must pay attention with all his ears. Once on a day the Emperor Akbar went out hunting with Birbal, Faizī, and all the rest of his retinue. They found nothing to chase, and as it was the hot month of Jēth, they rested under the shade of a large banyan tree. As they rested there, the Emperor commanded Faizī to sing something, and he sang so sweetly that all the wild beasts of the forests,—the deer, the hares, the jackals and so forth—came to listen, and stood before him, with their eyes closed in ecstasy, and utterly devoid of consciousness. One deer stood with its face close up to Faizī, and he took off his rosary and threw it round her neck. The action broke the charm, and the animals each took their own way to the forest.

When Akbar sat next day in court Faizī was absent owing to a severe attack of fever, but Birbal said, 'Your Majesty, Faizī has become inflated with pride, and thinks that no one can sing like him. Hence he has not come to court, and will not come again.' Said the Emperor, 'but is there no other singer?' Replied Birbal, 'if Your Majesty gives the order, I can fetch Birjū Baurā.' 'Let him be summoned.' So Birbal fetched Birjū Baurā, and he began to sing. Then all the beasts of the forests came into the court, when they heard his song, and began to listen as before. Amongst them stood the deer on whose neck Faizī had thrown his rosary, and Birbal took it off her neck, and cast it before him. But Birjū said, 'why are you praising me? Tān-sēn can sing better than even I.' So the Emperor summoned Tān-sēn, and he began to sing the Melody of Illumination¹. He sang with such fire that all the lamps in the

¹ The *dīpak*, or Illuminator, is the name of a *rāg*, or melody which is sung at eventide. It is believed that if it is properly sung, the lamps in the room will light themselves. Here, not only was the song followed by its proper effect, but Tān sēn himself took fire, and was burnt to death.

room lit themselves, and he himself burst into flames and fell down dead. He had, however, warned them beforehand that, should he die, they should lay his corpse secretly in the moat of the fort of Chittaur, and set men to guard it to prevent its being devoured by wild beasts. Then, when Queen Kamlā of Chittaur should lustrate¹ her husband with lamps on the fifth of the month of Sāwan, and should sing the Melody of Mallār, he would come to life.

The Emperor carried out these instructions, and, when the queen began to sing, Tān-sēn came to life, and clapped his hands in time to the music. When she heard him beating time, she knew that Tān-sēn had heard her singing. In the meantime he rose up, and fled to the Emperor, who declared that he must hear Queen Kamlā sing. He marched forth and attacked Chittaur, and such a terrible battle ensued that of the brahmanical threads of Brāhmans and Kshattriyas alone, they collected seventy-four and a half maunds.² This very number, 74½, people still write at the head of a letter to prevent anybody opening it.

When the Rājā of Chittaur fell in the battle, and his army was defeated, the Emperor took Queen Kamlā prisoner, and had her carried in a litter to his own city. There he gave the order, that her song would be heard on the following morning in full court. Next morning she appeared, and, taking her lute, raised her voice to the Melody of Prosperity.³ As she did so, her soul burst its way through her skull, and went to heaven, while all her audience remained seated where they were, with their mouths open in astonishment.

Crossing the river Gogra from Fyzabad, we find the Districts of Gonda and Bahraich. The language of these two districts is also Awadhī, and closely resembles that of Fyzabad. It will be sufficient to give one specimen,—a version of the Parable of the Prodigal Son as received from Gonda. In the vernacular character the version is printed in facsimile, in order to illustrate the handwriting,—a sort of mixture of Dēva-nāgarī and Kaithī,—current in the District amongst the educated classes.

The following peculiarities of the dialect may be noticed. The termination *an*, which we so often meet in the eastern districts of the North-Western Provinces as a sign of the Instrumental, as in *bhūkhān*, by hunger, is here used as a termination of the oblique form, as in the phrase *mārē bhūkhān-kē*, by hunger. Another termination of the oblique is *ē*, as in *khētē-mā*, in the field, *et'nā dinē-sē*, from so many days. The direct masculine termination of the Genitive is sometimes *kāī*, as in *Par'mēśvar-kāī*, of God, *wa-kāī bāp*, his father.

¹ The *Ārti* is a ceremony of waving in a circle before the image of a god a platter containing a five woked burning lamp, floor, and incense. Women also do homage to their husbands in the same way. So also the ceremony is performed before a bridegroom, on his arrival at the house of the bride. Tān sēn died in the month of Jēth, which is in the height of the hot season. Sāwan is two months later in the middle of the rainy season. The fifth of Sāwan is the date of the festival of the *Nāgas*, or snake-gods. On this festival which is a women's one, wives perform *ārti* before their husbands, and sing at the same time. The *mallār* is one of the six principal *rāgs*, or modes in Hindū music. It is song in the rainy season, and is said to be very plaintive.

² An account of Akbar's siege of Chittaur will be found in Chapter X of the *Annals of Mēwār* in Todd's *Rajasthan*. 'To eternize the memory of this disaster, the numerals 74½ are *tilak* or accursed. Marked on the back of a letter in Rajasthan, it is the strongest of seals, for "the sin of the slaughter of Chittaur" is thereby involved on all who violate a letter under the safeguard of this mysterious number.'

³ The *śrī rāg*, or Melody of Prosperity, is another of the six principal *rāgs*, or modes, in Hindū music.

For the third personal pronoun, we should note the forms *ica-Iā*, to him, *ica-Iāñ*, his, and the nominative plural *icat*, used as a respectful singular. The oblique form of the genitive is used as a kind of general oblique base, an idiom borrowed from the neighbouring Western Bhojpuri. Thus *ica-k'rc* is used to mean both 'to him,' and 'him.'

Amongst verbal forms, note *lāg*, he began, *kihāñ-hat*, I have done, and *līn*, for *līnh*, I did. Note also the typical Awadhī past tense ending in *ān*, of a verb whose root ends in *ā*, which we meet in the word *nag'chān*, he approached.

[No 4.]

INDO-ARYAN FAMILY.

MEDIATE GROUP

LASHYAN HINDI

AWARH DIALECT.

(DISTRICT GONDA)

ॐ नमो भगवते वासुदेवाय हे उंन मां से छोरका वेरना
 नमने वाप से कहिस कि हे वाप हम कां जगन
 वापन पदचै पावन वांछि देखे नौ छि नमन पूंजी
 छि का वांछि कहिस - कुरु दित के पाछे छोरका
 वेरना सब सै है जे परदेस चलता गा नमन नमन
 जागति बेकायका मा उड़ा कहिस - जब सब
 बूक बुका तौ हरि देखे मां बुड़ा हूँ ॥ ५१ ॥ सब तौ
 भूषण सै लागे - तब छे बरि हेस के ममई के लगेगा-
 छेला सुननि गानवै के व्यापि ॥ जेते मा पठस-
 छेलापन मेर कला सुनी से जगन सुननि व्यापि ते
 बहुत पुराने जनि जेता - मुला बूछे केठ नारी छे गरी-
 जब नको सुधि नै तब कहै जग कि हमने वाप के वृत्त
 लोकावत कां व्याप कां मिली है नुन क वधि जात है ॥ २

माँ मैं माँ मुखर को मारा हों - लावो मैं उठौं माँ
 माँ के पाप के लगे चलो माँ बिसे कहौं कि ते पाप
 में प्रमेश्वर मैं माँ गोदा गुनहारा हों माँ गोदा
 गेटवा लातवाले को लाउक नतीं लौ - मोकां माँ ने
 चकान माँ के लोप - उ ठठा माँ माँ ने पाप के लगे
 माँ मुल जब उवात छुनि लावकै पाप वका
 देखि लातीस - तो गकरे देखि ह्य लागि माँ
 दौगि केगटई पकानि के चुमी लातिस - तव वेच्छुना
 बोलाकि ते पाप मैं प्रमेश्वर के माँगे माँ गोदी
 माँगे पाप निरी है - माँ गोदी दूरा कह्यै
 लाउक नतीं न - तव पाप माँ ने चकान से कहिस
 कि सव से लोक कापरा लावो माँ उकां पहिनावो माँ
 उका मुँदरी पहिनावो माँ गोदी माँ पहली पहिनावो
 माँ माँ सव के उ लाइपीद माँ पुसा गंजई
 'काते से कि लंभा इवेच्छा भगिना १८ फिर से

जीन्ना है- होइगा तू है फिर मिला है-और नैसव-
पुनः मन्ना लै लागे-

आ वेहवा जेते मा हा-जव उल्लावा और व
पुनः गगयान तौ बाच रंग सुनि पा-एक नोकावा
आ गोदारा के तवाव धुँसि- उवाहस कि तोला
ताई आवा है तवन तोला बाप नोवा किहि स है
कि नै जेन कुशल से आयेगे- ई सुनि के उवात गुम
दा नं-और वपु गु मा गगा- तौ नैवाप आवा
और चितौ किहि- उ जवाव किहि
कि प्रतमा दिने से तम तोला काम आज अगिरे
और नवत तोले करे के सेवा- दूसरी वा
वही कीन मुदा गु तम नं आवतु एक धेगा
कै वचो वही है कि अपने संधिने मां सौप
अगि मुदा जव तोला उ वेहवा आवा जे

[No 4]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHĪ DIALECT

(DISTRICT GONDA)

TRANSLITERATION AND TRANSLATION

Dk	janē-kū	dui	bet'wā	rahē	Un-mā-sē	chhot'kā	bet'wā
One	man-of	two	sons	were	Them-in-from	the-younger	son
ap'nū	bāp-sē	kahis	kī,	'hī	bāp,	ham-kā	jawan
his-own	father-to	said	that,	'O	father,	me-to	what
pahūchāi,	tawan	bāṭi	dēw'	Tau	ū	āpan	pūjī
may-reach,	that	having-divided	give'	Then	he	his-own	property
bāṭi	dihis	Kuchh	din-kū	pāchhē	chhot'kā	bet'wā	sab
having-divided	gave	Some	days of	after	the-younger	son	all
lai-dai-ko	par'dēs	chalā-gā	au	huā	sab	jajāti	
having-taken-of-celera	(to)-a-foreign-land	went-away	and	there	all	fortune	
hīkār	kār-mā	urāi-dihis	Jab	sab	phūk-chukā	tan	
bad	deeds in	squandered	When	all	he-had-burnt (i.e., squandered)	then	
wahī	dēs-mā	barā	jhūrā	parā	Tab	tau	bhūkhan
that	country-in	great	dryness	fell	Then	indeed	from-hunger
lagē	Tab	ū	wahī	dēs-kū	ēk	manāi-kē	lagē
he began	Then	he	that	country-of	one	man of	near
sūarī	chārīwāī-kū	khātīr	khētē mā	patbāis	ū	āpan	pēt
swine	feeding	for	fields-in	sent	He	his-own	belly
kanā'	bhūsi-sū	jawan	sūarī	khāt-rahē	bahut	khusī-sē	
the-particles-of-grain	chaff-with	which	swine	used-to-eat	much	pleasure-with	
bharī-lēt,	mulā	wuhau	kēu	nāhī	dēt-rahā.	Jab	wak'rē
would-have-filled,	but	that-too	any-one	not	used-to-give	When	to-him
sudhī	bharī	tab	kahāī	lagā	kī,	'ham'rē	bāp-kē
senses	became	then	to-say	he-began	that,	'my	father-of
nokārhan-kā	khayē-kā	milat-hai,	baruk	bachī	jāt-hai,	au	maī
servants-to	food-to-eat	is-given,	and-also	saved (food)	is,	and	I
mārē	bhūkhan-kē	marat-haū	Lāō,	maī	uṭhāū	awar	ap'nē
owing-to	hunger	am-dying	Come,	I	may-arise	and	my-own
bāp-kē	lagē	chalaū	aur	un-sē	kabaū	kī,	'hē
father-of	near	may-go	and	him-to	say	that,	'O
						father,	I

1 When rice is pounded, husks as well as small particles of rice are separated from the sound grains. These particles of rice are called 'kanā' and are used for the food of the animals.

Pramēśwar-kāi au tohār gunah-gār haū, au tohār bet'wā kah'wāwāi-kē
God-of and thy sinner am, and thy son to-be called
 lāyak nahī haū Mō-kā ap'nē chak'ran-mā kāi lēw'' Ū uthā
fit not I-am Me thine-own servants-in having-made take''' He arose
 au ap'nē bāp kē lagē āwā. Mul jab ū bahut dūi rahā wa-kāi
and his-own father-to near came But when he much distant was his
 bāp wa-kā dēkhi-lhis Tau wak'rē dēkhi dayā
father him happened-to-see Then him having-seen compassion
 lāgi au dau-ke, gatai pakari-ke, chūmi-lhis Tab
having-seized-(him) and having-run, neck having-held, he-kissed-(him) Then
 betaunā bōlā ki, 'hē bāp, māi Par'mēsui-kē āgē au toh'rē āgē
the-son spoke that, 'O father, I God-of before and thee before
 pāp kīhaū-hai, awar tohār pūt kahāwāi lāyak nahī-na Tab bāp
sin have-done and thy son to-be called fit not-I-am Then the-father
 ap'nē chak'ran-sē kahis ki, 'sab-sē nīk kap'rā lāo au ē-kā
his-own servants-to said that, 'all-of good clothes bring and this-one
 pahirāo Au ēk mūdai pahirāo, au gōrē-mā pan'hī pahirāo, aur āo
put-on And one ring put-on, and feet-on shoes put, and come
 sab-kēū khāi-pī, au khusī manāi Kāhē-sē-kī hamār
(let)-us-every-one eat-(and)-drink, and joy celebrate Because-that my
 i bet'wā marī gā-rahā, phiri-sē jā-hai, herāy gā-rahā-hai, phir
this son dead had-been, again alive-has-become, lost had-been, again
 milā hai' Aur wai sab khusī manāwāi lāgē.
found is' And they all joy to-celebrate began

Bar'kā bet'wā khētē-mā rahā Jab ū āwā aur bakh'ri
The-elder son the-field-in was When he came and the-house
 nag'chān tau nāch rang suni-parā Ek nokar'hā-kā goh'rāy-kē
approached then dancing-music became-audible One servant having-called
 hawāl pūchhis Ū batāis ki, 'tohār bhāi āwā-hai, tawan tohār bāp
account asked He said that, 'thy brother has-come, therefore thy father
 new'tā kīhis-hai ki wai khēm-kusal-sē āe-gē' I suni-ke ū
feast has-made because he safety-with came' This having-heard he
 bahut risibā bhā aur bakh'ri-mā na gā Tau wa-kāi bāp āwā an
much angry became and house-into not went Then his father came and
 chaurāi kīhis Ū jawāb kīhis ki, 'et'nā dinē-sē ham tohār
entreaties made He answer made that, 'so-many days-from I thy
 kām-kāj karit-hai aur kab'hū toh'rē kahē-kē sēwāy dūsari bāt nahī
works am-doing and ever-even thy saying-of besides another act not
 kīn, mul tū ham-kā kab'hū ēk chheg'ri kāi bachau na dihai
I-did, but thou me-to ever-even one goat-of young-one-even not gavest
 ki ap'nē sanghin-mā saukh karit, mulā jab tohār
that my own companions-among merrry I-might-have-made, but when thy

ū bet'wā āwā jō samul lai jajātu berinin-mā¹ bil'wāis tau tū
that son came who all-even fortune harlots-among wasted then thou
 new'tā kihē² Tau bāp kahis kī, 'hē betā, tū hari-hamēsā ham'ren
feast madeat' Then the-father said that, 'O son, thou always me
 sāthē rahat-hau aur jawan-kuchh ham'rē-rahē tawan toh'rē hōy I
with livest and whatever mine-was that thine is This
 chihī rahā kī ham sab khusī manāi kāhē-sē-kī tohār bhāy marā
proper was that we all joy may-celebrate because-that thy brother dead
 rahā, phir jīā hai; aur horāy gā-rahā, phir milā hai'
was, again alive is, and lost was, again found is'

¹ Berinin=girls of the Naṭ caste, who prostitute themselves

² Kihē of the original is a slip of the pen for kihēu

LUCKNOW AND BARABANKI

The following two specimens come from Lucknow, and illustrate the dialect of the whole of the rural portion of the District, except that of the extreme south on the borders of Unao and Rai Bareilly where the language is slightly different. The language of Lucknow City is, of course, principally Urdu. The specimens as received were written in the Persian character. This not being the genuine local character in which the local dialect is written, I have contented myself with giving the specimens in transliteration only. The first specimen is a version of the Parable of the Prodigal Son, and the second an account of what took place at a village wedding. They may also be taken as a specimen of the dialect spoken in the district of Barabanki.

As we go west through the Awadhī-speaking area, the tendency is to name the dialect Baiswārī, instead of Awadhī. The difference of name, however, hardly connotes any difference of language. To all intents and purposes, the two dialects are the same. The only marked points of difference are that, to the west, there is a preference for making the third person plural of verbs end in *ẽ* or *aĩ*, instead of *en* or *in*, and that the terminations of the genitive more nearly approach those which we find in more western languages. As we go further west, into districts like Sitapur, we shall find that the dialect, though still Awadhī or Baiswārī, is infected by the neighbouring Kanaujī. All this, however, does not constitute a separate dialect.

The following are the principal points of grammar to which attention may be drawn in the two following specimens.

The letter *ē* often becomes *yā*, as in *yāk* for *ēk*. There is an oblique form of nouns ending in *ē*, as in *yāk janē-kē*, of a man *baqī dūn ē-kē muluk-mā*, in a country of great distance. The masculine genitive termination is *hāĩ*, direct, and *kē* oblique. The feminine termination is *hī*, both direct and oblique. In the phrase *nāũ-bāmhan-hāĩ bolāy-kāĩ*, having called a barber (and) a Brāhman, the first *hāĩ* appears to be used as a sign of the accusative. So also in *betwā-hāĩ dēkh-hāĩ*, having seen the son.

In pronouns, note the form *yū*, this

In verbs, note the typical western forms *īahar*, he was, and *īahẽ*, they were. In the phrase *maĩ bahut pāp kīhun-har*, I have done many sins, the verb appears to agree in number and person with the object, instead of with the subject. If the phrase is correctly written, this is no doubt due to the influence of the Urdu of Lucknow city.

To the same influence may be attributed the number of Arabic and Persian words which we meet in the second specimen.

[No 5]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

AWADHĪ DIALECT

(DISTRICT, LUKNOW)

SPECIMEN I

Yāk janē-kē dui bet'wā rahē Sō, chhot'kā bet'wā bāp-sē kahis
One man-of two sons were Now, the-younger son the-father-to said
 kī, 'mōr hīsā bāṭī dē' Tab bāp ohī-kā hīsā
that, 'my share having-divided give me' Then the-father him-to share
 bāṭī dīhs Kichhu dīn pāchhē ū sab rupaya lāī-kāī barī
having-divided gave Some days after he all rupees taking great
 dūr-kē muluk-mā nisar-gā Aur huā āpan rupayā sab kuchāl-mā
distance-of country-into went-out And there his-own money all evil-conduct in
 urāy-dīhs Tē pāchhē ohī-kē tirē kuchhū nāhī rahā, aur huā
he-squandered That after him near anything not remained, and there
 barā jhōrā parāī lāg aur ū banāv tabāh hōe lāg Tab
great famine to-fall began and he extremely ruined to be began Then
 ek bhal-manāī-kē tirē gū aur ū āpan khētan-mā sūarī
one well-to-do man-of near went and he his-own fields-in sown
 charīwāī-kā nōkar rākhis Tab ohī-kē jī-mā āwā, 'jaun
feeding-for servant put Then his mind-into came, 'what
 bok'lā-chhok'lā sūarī khāt-haī wahī pāī tō ham khāī,'
husks-et-cetera sown are-eating that if-I-may-get then I may-eat,'
 kāhū-sē-kī ohī-kā kuchhū nāhī milat-rahā Tē pāchhē ū ap'nē man-mā
because him-to anything not was-given That after he his-own mind-in
 sōchis, kī 'mōrē bāp-kē bahut majūr lāg rahat-haī sō ab
thought, that 'my father-of many day-labourers engaged remain therefore now
 ham-hū uth-kāī huā jāī aur kahī kī, "maī tōrē hiyā aur
I-too arising there may-go and may-say that, "I thee near and
 Gusarīā-kē hiyā bahut pāp kīhin-hai aur ab aisan nāhī haū kī tōr
God-of near much sin have-done and now such not am that thy
 bet'wa kabāō Sō jē-mānē sab majūr tōrē hiyā
son I-may be called Therefore as all the day-labourers thee near
 lāg haī ham-hū-kā lagāy lē" I sōch-bichār-kāī bāp tirē
engaged are me-too engaged make" This thinking the father near

chalā-gā Bāp-kā ē bet'wā-kāī dūrē-sē dēkh-kāī bahut sōch
he went-away The-father-to this son far-off-from seeing much pity
 āwā aur daur-kāī garē-mē lap'tiy-lhis aur bahut chūmis
came and running neck-in (about) enfolded(him) and much kissed(-him)
 chātis Tab bet'wā bōlā kī, 'maī tōrē hīvā aur Gu-ṛā-kē hīvā
licked(-him) Then the-son spoke that, 'I thee near and God-of near
 bahut pāp kihin-hai aur aisan nāhī haū kī phēr tōr bet'wā
much sin have-done and such not am that again thy son
 kahāō ' Eh par bāp āpan majūran-sē kahis, 'kī bhal
I-may-be-called' This upon the-father his-own day-labourers-to said, 'that good
 bhal kap'rā h-āō aur eh-kā pahurāō; aur eh-kā bāth-mā mūdārī
good clothes bring and this-one put-on, and this-one's hand-on ring
 aur gōrē-mā pan'hī pahurāō Ham khusiālī manāib kī hamir
and feet-on shoes put-on I joy shall-celebrate that my
 bet'wā mar-kāī jiyā, aur herāy-kāī, phēr milā. Tab ū khusī
son dying lived, and lost-being, again was-found' Then he merriment
 karāī lāg.
to-make began

Bar'kā bet'wā keohan-hār-mā rahai. Jab duārē āwā tab gīt
The-elder son fields-in was When door-to he-came then song
 aur bājā-kāī rāj sunis Tab yāḱ nōkar-sē pūchhis kī, 'āj vū
and music-of sound he-heard Then one servant-from he-asked that, 'to-day this
 kā hai, jaun khusiālī manāī jāt-hai?' Nōkar kahis kī,
what is, owing-to-which joy celebrated is-being?' The-servant said that,
 'Tohār bhāī āwā hai, so tohār bāp ēī barē
'thy brother come is, therefore thy father this-very for
 khusiālī kihin hai.' Eh par bar'kā bet'wā risān aur
merru-making done has' This upon the-elder son grew-angry and
 bhīt'rī nāhī gā Tab bāp āpai duārē āy-kāī olu-kā
inside not went Then the-father himself in-doorway coming him
 manāyis Ū bōlā, kī 'maī it'rē din-sē tohār sēwā kihaū,
appeased He spoke, that 'I so many days-since thy service did,
 kab'hū ais nā bhā kī ēkō chhag'rī-h ī bachchau
ever-even so not was that one even goat-of young-one-even
 dētau kī ap'nē anoi-par'kan-kā khiwāt aur khusiālī
thou mightest-have-given-me that my-own friends I-might-have-fe d and merriment
 karit, aur jab yū āwā jin sab dhan kas'bin-mā
might-have-made, and when this-one came who all fortune harlots-among
 uriv-dihis, tab yū khusiālī manāyin' Tab bāp bōlā 'hō
squandered, then this rejoicing you-have-celebrated' Then the-father spoke 'O

bhañ,¹ taĩ tō mōrē lagē rahai, jaun mōrē tirē han sō;an
brother, thou, to-be sure, me near livest, what me with is that-all
 tōr han Mulā ei sāt khusiālī karāb jarūr rahai kī tōr
thine is But, this moment merriment to-make necessary was because thy
 bhāi marī-kāĩ ab jivā 'han, aur herāy-kāĩ phēr miā han '
brother being-dead now alive is, and being-lost again found is'

¹ *Bhañ* is a term of endearment and can be used for any man

[No 6]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDÍ.

AWADHÍ DIALECT

(DISTRICT, LUCKNOW)

SPECIMEN II.

Yāh gāw-mā yāh lambar-dāi-kc nānh-sāri bitiwā rahai. Jab
 One village in one landlord-of little daughter was. When
 wa-ki umai sōrah sat'rah baais-kc bhai, wah jūn lambar-dār-kā
 her age sixteen seventeen years of became, that time the-landlord-to
 wah-kē biyāh-kī phikar bāihī Wah beriyā nāi Bāmhan-kāi
 her marriage-of anxiety increased That time barber Bāmhan
 bolāy-kāi laik-wā-kā dhūihāi pathan Thōrai dinan-mā yik laikā milā
 calling a-boy to-search-for he-sent A-few days-in one boy was-found
 Wah-kē sāth bitiwā-kāi banābant banī, aur Bāmhan pūchhā gawā,
 Him with the-girl-of horoscope agreed, and the-Bāmhan was-consulted,
 aur biyāh-kī taivāri bhai Larik-wā-kāi bāp iwā aur lēi
 and marriage-of arrangement took-place The-boy-of father came and taking
 dēi-kē pāchhē bat-kahāw hōāi lāg Hajār rupaiyā bahut kahc
 giving-of after words-saying to-be began One-thousand rupees much saying
 sunē tai-bhawā Tab lambar-dāi iṅi-khusī-sē ghar gē aur
 hearing-after was-settled Then the-landlord pleased-with house to went and
 barāt-kāi din badā-gā Dulhā-kāi bāp pand'rah bijār
 marriage-party-of day was-fixed The bridegroom-of father fifteen thousand
 sawāg lāi-kāi bari dhūm-dhām-sē dulhin-kē gharē iwā aur
 relatives taking great pomp-and-show-with bride-of in-house came and
 dwāre-chār hōāi lāg Hōm dachchhūnā-kē
 the-ceremony-of-the-door to-be-solemnised began The-fire-sacrifice gift-of
 māgē-mā pandit sē tak'rāi bhai, lāthi chālāi lāg
 demanding in the-priest-with quarrel took-place, bludgeons to-be-used-freely began
 Bahut mannāi dūnō kar ghāyal bhain Tab barāt risāv
 Many men both sides wounded became Then marriage-party being angry
 chālī Wahī samay-mā gāw-kē bhalē-mānus ekatthā-hōi-kāi
 began to go back That-very time-in village-of good-men coming together
 barāt manāy-lāin Chauthē din biyāh bhawā aur bhāt
 marriage party appeased The-fourth day marriage took place and rice
 barhār khūsī-sē khām, aur bidī-hōi kāi ap'nē ghar āin
 great-food pleasure-with they-ate, and having-taken-leave their-own house-to came.

FREE TRANSLATION OF THE FOREGOING

In a certain village a landlord had a little daughter. When she became sixteen or seventeen years of age, he began to think a good deal about her marriage. So he called a barber and a Brāhman,¹ and sent them off to look for a suitable bridegroom. Very soon they found one. His horoscope agreed with that of the girl, and, after consulting the Brāhmans, preparations were made for the marriage. The bridegroom's father came, and, after the handsel,² the discussion as to the amount of the dowry to be paid by the bride's father to the bridegroom's father commenced. After a great deal of talk, this was settled at one thousand rupees. Then the landlord returned to his house, right well pleased, and the date was fixed for the arrival of the bridegroom's marriage party. The father of the bride, accompanied by fifteen thousand relations, came with great pomp to the bride's house, and they began the ceremony of the greeting at the door.³ The next thing that happened was that there was a quarrel with the priest when he asked for his fee for the greeting sacrifice. Then bludgeons began to be flourished, and a number of men were wounded. The marriage party in a rage got up and began to go away, but just then some decent people of the village interfered and appeased them. Four days afterwards the marriage came off, and in pleasure did they eat the marriage feast.⁴ Then they took their leave and went home.

¹ These are the usual matchmakers.

² This is the ceremony of giving a rupee to the bridegroom's father, or to the boy himself, as a token that business is meant. Among the higher castes it is called *barachchhā dēnā*. In the case of men of the twice born castes, a rupee or a gold coin is accompanied by a sacred thread.

³ In this ceremony, the bride's father, on the arrival of the marriage party, receives the bridegroom in his doorway, and worships his feet. Before this is done, a priest performs a sacrifice, and when the ceremony is concluded, he is given a fee for his share in the business.

⁴ This is the ceremonial dinner which takes place on the evening of the day after the actual marriage-ceremony. The bride's father presents some money to the bridegroom's, and then feeds him and his kith and kin.

The dialect of the south of Lucknow District, on the borders of Unao and Rae Bareli, differs somewhat from that illustrated in the foregoing specimens. The following version of the Parable of the Prodigal Son comes from this locality. Besides the following special points of grammar, it must be pointed out that it is much influenced by the Urdū of Lucknow City. There are whole phrases in it, such as *un un-tē kahā*, which are almost pure Urdū, and the use of the Urdū genitive postposition *kā*, is quite common.

We notice the same tendency to spell *ē* as *yā*, which we have found in the neighbouring districts. For 'one,' we have both *ēku* and *yāk*. So also we may quote as examples *par-dyāsai*, to a foreign country, *lhyāt*, a field, *dyākhau*, see, and *syāwā*, service. Similarly, here, we have the letter *ō* represented by *wā*, as in *mwār*, my, and *hwāt-hai*, it is becoming. There is also a strong tendency to make a noun singular end in *u*. Thus, *ēku*, one, *jaunu*, what; *as'bānu*, property, *ik thauru*, in one place, and many others. All these peculiarities are due to the influence of the Kananjī spoken to the West.

Nouns. Substantive have an oblique form in *ai* or *ē*, as in *par-dyāsai*, to a foreign country, *bāpai-kē*, of the father, *hāthē-mā*, on the hand.

As regards pronouns, note *mahī-kā*, to me, *mwār*, my, above mentioned, and *kōhū*, anyone. The oblique form of the pronoun of the third person, *ohi*, is always spelled *wohi*. This may be only a variety of spelling.

As regards verbs, the present participle ends in *ti*, as in *karati-haū*, I am doing, *rahatī hau*, you remain, and *rākhati-haī*, they keep. Note the typical western Awadhī forms, *rahai*, he was, and *rahaī*, they were. Note also *āi*, it is, *hwāt-hai*, it is becoming, *dihni*, he, honorific, gave, for *dihun*, and *din*, for *dīnh*, he gave.

[No 7]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI

AWADHI DIALECT

(SOUTH OF DISTRICT LUCKNOW.)

एकु मनई-के दुइ बेटवा रहै। वहि-माँ कोटकवा बेटवा अपने बाप-ते कहिसि कि दादा तुम्हरी गिरस्ती-माँ जौनु हमार हींसा होइ तौनु हम-का बाँटि देउ। तव उन अपनी गिरस्ती-माँ उन-का बाँटि दिहनि। कुछ दिन बीते कोटकये बेटवैं सब असवाबु इकठौर कै-कै परद्यासै चला गा और हुँवाँ पहुँचि-कै आपन चीज-वस्तु लुचपन-माँ उड़ाइ दिहिसि। और जब सब दाम चुकि-गे तव वोहि देस-माँ बड़ा भूरा परा औ वही गरीबु होइ लाग। तौ हुँवै एकु जमौदार-के हियाँ गा नौकरी कै लिहिसि। तव वोहिँ वोहि-का अपने ख्यातन-माँ सोरी चरावै-का पठइसि। औ वोहि-का मनु रहै कि सोरी-कौ-खार्द बूझी-ते आपन पेटु भरि लेई मुदा वही ना वोहि-का कोहूँ दीन। तव सुधि-कै-कै कहिसि कि बहुति मँजूर तौ हमरे बापै-के हियाँ खाय-कै और कुछ वचाइ राखति-हैं औ मै हियाँ उपासु करति-हौं। अब मै हियाँ-ते चला जाई अपने बाप-के लगे अटौं औ उन-ते कहौं कि दादा मै तुम्हार औ राम-का गुनही हौं औ अब मै येहि-तना-का नाहिन कि तुम्हार बेटवा बाजौं। महिँ-का अपनी मँजुरी-माँ लगाइ-लेउ। फिरि हुँवाँ-ते चलि-कै अपने बाप-के हियाँ आवा। जब घर नगिच्यान तव वोहि-के बाप वोहि-का पहिले-हे दीख औ देखते खुस होइ-कै दौरा मारे मया के कपव्याय लिहिसि। तव बेटवा बाप-ते चेरौरी कहिसि कि दादा मै राम का औ तुम्हार गुनही हौं अब येहि-तना-का नाहिन कि तुम्हार बेटवा बाजौं। मुदौ बाप अपने चकरन-ते कहिसि कि नौकि २ कपरा ल्यावो औ येहि-का पहिराय-देउ। औ मुँदरी हाथि-माँ औ पनहीं पाँयें-माँ पहिराय-देउ। औ सब मनई नेउता खाइनि औ खुस भे कि स्वार बेटवा मरि-कै फिरि जिया औ हेराइ-कै फिरि मिला। औ सब मनई खुसी करै लागि ॥

वोहि बेरिया वोहि-का बडकवा बेटवा ख्यात-माँ रहै। जब वोहु लौटि-कै घर-के नगोचे आवा तव नाचै गावै-कै हाँक सुनिसि। तव याक चाकर-का बोलाइ-कै पूछिसि कि येहु का हात है। तव वोहि वोहिँ-ते कहा तुम्हारि

भाय आवा-है। उन-के खेर-सल्लाह आये-ते तुम्हरे वाप नाचु-रंगु किहिसि-है। वोहू बहुते रिसान। घर-के भितरै न जात-रहै। येतरे-माँ वोहि-का वापु घर-ते निकरि आवा औ मनावै लाग। वोहिँ वाप-ते कहिसि कि द्याखौ येतरे दिन-ते तुम्हारि-स्यावा करिति-हौँ औ कबौँ तुम्हार कहा नहीं टारा। तौने-उ-पर तुम कबौँ हम-का एकु छेगरी-का बच्ची ना दिह्यौ कि अपने व्योहारिन-के साथ खुसौ करित। सुदौ जब-ते तुम्हार येहु बेटवा आवा जौने आपन चीज बस्तु छिनारा-माँ उड़ाइ दिहिसि तौने-माँ तुम उन-की वरे वडौ खुसौ किह्यौ। उन उन-ते कहा कि बच्चा तुम तौ रोनुइ हमरे-लगे रहति-हौ। जौनि चीज बस्तु हमरे है तौनि तुम्हरि-हौ आइ। हम पचन-का चहौ कि खुसौ करौ काहे-ते कि तुम्हार भाइ मरि-कै जिया-है औ हेराय-कै फिरि मिला है ॥

[No 7]

INDO-ARYAN FAMILY

MEDIATE GROUP

EASTERN HINDI

AWADHĪ DIALECT

(SOUTH OF DISTRICT LUCKNOW)

TRANSLITERATION AND TRANSLATION.

Eku manai-kē du bet'wā rahaĩ Wahī-mā chhot'kawā bet'wā ap'nē
One man-of two sons were Them-in the-younger son his-own
 bāp-tē kahisi kī, 'dādā, tumh'ri girastī-mā jaunu hamār hīsā
father to said that, 'father, thy fortune-in what my share
 hōi taunu ham-kā bāti dēu' Tab un ap'nī giristī mā
may-be that me-to having-divided give' Then he his-own fortune-in
 un-kā bāti dīhinī Kuchh din bitē chhot'kayē bet'wāī sab
him-to share gave Some days having-passed the-younger son all
 as'bābu ik-thauru kāī-kāī par-dyāsaī chalā-gā, aurū hūwā
property one-place-in having-made a-foreign-country-to went-away, and there
 pahūchī-kāī āpan chīj bastu luch'pan-mā urāī-dīhisi Aurū jab sab
reaching his-own things wickedness-in squandered And when every
 dām chukī-gē tab wohī dēs-mā barā jburā parā au wahau garibū
farthing was-spent then that country-in great dryness fell and he-too poor
 hōi lāg Tau hūwāī ōku jumidār-kē hiyā gā nauk'ri kāī-līhs
to-be began Then there one landholder-of near he-went service he-took
 Tab wōhī wohī-kā ap'nē khyātan-mā sōrī charāwāī-kā pāṭhaīs. Au
Then he him his-own fields-in swine feeding-for sent And
 wohī-kā manu rahai kī sōrī-kī khāī būsī-tē āpan pētū bhari-lōī
his desire was that swine-of eaten husks-with my-own stomach I-may-fill,
 mudā wahau nā wohī-kā kōhū dīn Tab sudhī-kāī-kāī kahisi kī,
but that-even not him-to anybody gave Then recollecting he-said that,
 bahutī mājūr tau ham'rē bāpai-kē hiyā khāy-kāī aurū kuchh
many labourers surely my father-of near having-eaten and something
 bachāī rākh'tī-hāī, au māī hiyā upāsu karatī-hāī Ab māī
having-saved keep, and I here fasting am-doing Now I
 hiyā-tē chalā-jāū ap'nē bāp-kē lagē ataū au un-tē kahaū kī,
here-from may-go my-own father-of near may-walk and him to I may-say that,
 "dādā, māī tumhār au Rām-kā gun'hī hāū, au ab māī yehī-tanā-kā
"father, I thy and God-of sinner am, and now I this like
 nāhin kī tumhār bet'wā bājāū. Mabī-kā ap'nī mājūri-mā
not-am that thy son I-may-be-called Me thy-own labourers-in

lagāi-lēu." Phiri hūwā-tē chali-kāi ap'nē bāp-kē hiyā āwā Jab
engage " Again there-from going his-own father-of near he-came When
 ghar nagichyān tab wohi-kē bāp wohi-kā pabilē-bē dikh au
house he-approached then his father him beforehand saw and
 dekh'tai khus hōi-kāi daurā, mārē-mayā-kē
immediately-on-seeing pleased having-become an, owing-to-love
 ohhap'tyāy-lihisi Tab bet'wā bāp-tē cheraurī kihisi ki, 'dādā,
he-embraced-him Then the-son the-father-to entreaties made that, 'father,
 maī Rām-kā au tumhār gun'hī haū Ab yehi-tanā-kā nāhin ki
I God-of and thy sinner am Now this-like not-am that
 tumhār bet'wā bājāū ' Mudau bāp ap'nē chak'ran-tē kahisi
thy son I-may-be-called' But the-father his-own servants-to said
 ki, 'nikī nikī kap'rā lyāwō au yehi-kā pahirāy-dēu, au mūd'ri
that, 'good good clothes bring and this-one-to put, and a-ring
 hāthē-mā au pan'hī pāyē-mā pahirāy-dēu. Au sab manai neutā khāni
hand-in and shoes feet-on put And (let-)all men feast eat
 au khus bhē, ki mwār bet'wā mari-kāi phiri jiyā, au
and pleased become, that my son having-been-dead again lived, and
 herāi-kāi phiri milā ' Au sab manai khusi karāi lāgi
being-lost again has-been-found' And all men merriment to-make began

Wohi beriyā wohi-kā bar'kawā bet'wā khyāt-mā rabai Jab wohu
 (At-)that time his elder son the-field-in was When he
 lautī-kāi ghar-kē nagichē āwā tab nāchāi gāwāi-kāi hāk sunisi Tab
returning house-of near came then dancing singing-of sound he-heard Then
 yāk ohākar-kā bolāi-kāi pūchhisi ki, 'yehi kā hwāt-hai?' Tab
one servant having-called he-asked that, 'this what is-being-done?' Then
 wohi wōhī-tē kahā, 'tumbhāri bhāy āwā-hai Un-kē khair-sallāh āye-tē
he him-to said, 'thy brother is-come His with-safety coming-from
 tumb'rē bāp nāchu rangi kihisi-hai' Wohu bahutai risān Ghar-kē
thy father dancing music has-made' He much grew-angry House-of
 bhutarai na jāt-rabai Yet'rē-mā wohi-kā bāpu ghar-tē nikari-āwā
inside not going-was In-the-meantime his father house-from came-out,
 au manāwāi lāg Wōhī bāp-tē kahisi ki, 'dyākhu,
and to-appease(-him) began He the-father-to said that, 'see,
 yet'rē din-tē tumhāri syāwā karī-hai, au kabaū tumhār kahā
so-many days-from thy service I-am-doing, and ever-even thy saying
 nahī tārā; taunē-u-par tum kabaū ham-kā ēku ohheg'rī-kā
not I-transgressed; that-even-on thou ever-even me one goat-of
 bachchau nā dihyau ki ap'nē byauhārīn-kē sāth khusi-karī.
young-one-even not gave that my-own friends-of with I-might-have-made-merry
 Mudau jab-tē tumhār yehi bet'wā āwā jaunē āpan ohīj-bastu
But since thy this son came who his-own fortune

chhinārā-mā urāi-dihisi, taunē-mā tum un-kē barē barī khusī kibyan '
debauchery-in wasted, that-on thou him-of for great merriment madest '
 Un un-tē kabā kī, 'bachchā, tum tau rōjun ham'rē lagē rahatī-hau,
He him-to said that, 'son, thou surely daily me near livest,
 jaunī chij-bastu ham'rē hai taunī tumharī-bī āi Ham pañchan-kā chahī
what property me-with is that thine-indeed is. Us all-to it-is-proper
 kī khusī karī kâhē-tē-kī tumbār bhāī marī-kāī
that merriment we-may-make because-that thy brother having-been-dead
 jiyā-hai, au herāy-kāī phiri milā-hai '
lived-has, and having-been-lost again been-found-has '

PARTABGARH

In the east and centre of the District of Partabgarh, the language is Awadhī, but is somewhat corrupted, owing to the proximity of the Western Bhojpuri spoken in East Jaunpur. The ensuing specimens may also be taken as examples of the dialect of the western portion of that district. The following points may be noted.

The specimens contain several examples of the redundant form of nouns, which ends in *aunā*, as in *betaunā*, a son, *bapaunā*, a father. The third person singular of the past tense of transitive verbs often ends in *isi* instead of *is*, as in *khiisi*, he did, instead of *khis*. We also find examples of the past tense in *ān* of verbs whose roots end in *ā*, as in *dayān*, he felt compassion, *rsiān*, he was angry.

The suffix of the genitive masculine is often *kāĩ*, as in *dādā-kāĩ majūn*, servants of my father, *dayū-kāĩ nagich*, near God, and many others. Nouns ending in consonants have an oblique form in *ā*, as in *hāthē-māĩ*, on the hand, *gharē-māĩ*, in the house and many others. Note the form *tuhāĩ*, to you. The third person plural of verbs often ends in *ē*, instead of in *en*. Thus, we find *rahē*, instead of *rahen*, they were. The following forms which are not given in the grammar may also be noted, *bechabyā*, will you sell? *ham jāwā ohāht ahaĩ*, we want to go.

[No 8]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDĪ

AWADHĪ DIALECT

(EAST AND CENTRE OF DISTRICT PARTABGARH)

SPECIMEN I.

कौनों मनई-के दुइ बेटवा रहिन औ उन-माँ-से लहुरवा अपने बाप-से कहिस दादा हो माल-टाल-माँ-से जवन हीसा हमार निकसै तवन हम-का दे द्या। तौ बाप आपन रिजिक उन-माँ बाँट दिहिस। औ कछु दिन बीते लहुरका बेटवा आपन माल-टाल जोरि-कै दूरै परदेसै निकसि गवा औ हुँआँ कुचाली-माँ आपन पूँजी गँवाइ दिहिस। औ जब ज सर-बस उड़ाइ दिहिस हुँआँ एक बड़ा भूरा पडा औ ज दिक होइ लाग। तौ ज वहि देस-की एक मनई-से जाइ मेल किहिस। ज मनई वहि-का अपने खेतवन-माँ सूअरि चरावै बरे पठै दिहिस। औ ज खुसी-से उहै चोकरे-से जीने-का सूअरि खात-रहिन आपन पेट पालत। औ कोज वहि-का कछु देत-न-रहा। औ जब ज आपे-माँ आवा तौ कहिसि हमरे दादा-के कतिक मजूर नीकी तरह खात पिअत अहै औ हम भूखन मरत अही।

मैं उठिहौं औ दादा-पास अपने जेहौं औ उन-से जाइ-कै कहिहौं दादा मैं द्यू-कै औ तोहरे नगीच कसूर किहे-अहौं औ अब तोहार बेटवा कहवावै लाइक नाहीं अही । हम-का अपन एक मजूर की नार्इ बनवा । औ ऊ उठा औ अपने बाप-के लगे आवा । मुला बेटौना दूरे अबहीं रहवै कौन कि वहि-कै बाप वहि-का देख लिहिसि औ दयान औ दौडा औ वहि-से गरी मिला औ चुम्मा लिहिसि । तौ बेटवा वहि-से कहिसि दादा हम द्यू-कर औ तोहरे नगीच कसूर किहे-अही औ तोहार बेटवा कहवावै लाइक नाहीं अब रहा-अही । • मुला बपौना अपने चकरन-से कहिसि निकौ उठना लै आवा औ वहि-का पहिरावा । एक मुँद्री हाथे-माँ औ पनहीं गोडे-माँ पहिरावौ औ हम-का खाए औ मौज करै देआ । काहे-से कि मोर ई बेटौना मुआ रहा अब जी उठा-अहै । ऊ हराइ गवा रहा औ मिला-अहै । औ वै मौज करै लागे ॥

अबहीं वहि-कै जेठरा बेटवा खेते-माँ रहा । औ जैसिन ऊ आवा औ घरे नेकचान नाचै गावै-कै अवाज सुनिस । औ ऊ चकरन-माँ-से एक-का गुहराइस औ पूछिस कि ई काउ अहै । तौ चकरवा वहि-से कहिसि तोहार भैकरा आवा-अहै औ तोहार दादा खिआवा किहौ-अहै काहे-ते कि ऊ वहि-का कुसल-छेम-ते पाइस । औ ऊ रिसिआन औ भितराँ जात-न-रहा । इहि-पर वहि-कर बपौना निकसि आवा औ चैरीरी किहिसि । औ ऊ दादा-से अपने जवाब-माँ कहिसि देखा तौ राजू कि हमै तोहार सेवा करत केतना वरिस वीता औ कवहूँ तोहार कहा न टारा । औ ओह-पर तूँ हम-का कवहूँ एकौ हेलवान न दिहा कि हम अपने गोंडअन-माँ मौज करित । मुला जैसिन तोहार ई बेटवा आवा जौन तोहार रोजी पतुरयन-माँ खाइ लिहिसि तूँ ओकरे मुद्दे जलसा किछा । तौ बपौना वहि-से कहिसि बेटवा तैं तौ सदा हमरे साथे रहतै अहिसि । औ जौन हमरे अहै तौन तोहारै अहै । हम-काँ खुसौ करव पदे रहा औ मौज करव काहे-से कि तोहार ई भैकरा मुआ रहा औ फुनि जी उठा अहै । औ हेरान रहा फुनि मिला अहै ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

AWADHĪ DIALECT

(EAST AND CENTRE OF DISTRICT PARTABGARH)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Kaunō manai-kē dui bet'wā rahin Au un-mā-sū labur'wā
A-certain man-of two sons were And them-in-from the-younger
 ap'nē bāp-sē kahis, 'dādā hō, māl-tāl-mā-sū jawan hīsā hamār
his own father-to said, 'father O, the-property-in-from what share my
 nik'sai tawan ham-kā dai-dyā' Tau bāp āpan riṣik
may-come-out that me-to give-away' Then the-father his-own livelihood
 un-mā bāt-dihis Au kachhu din bīt lāhur'kā bet'wā āpan
them-among divided And some days passed the-younger son his-own
 māl-tāl jōri-kāi dūrai par'dūsai nikasi-gawā au hūā
property-etc collecting a-distant foreign-country-to went-out and there
 kuchālī-mā āpan pūji gāwā-dihis Au jab ū sar'bas urāi-dihis,
evil-conduct-in his-own fortune wasted And when he all squandered
 hūā ēk barā jhūrā parā au ū dik-hōi lāg Tau ū
there one great famine fell and he to be-troubled began Then he
 wahi dēs-kē ēk manai-sē jāi mēl kihis Ū manai wahi-kā
that country-of one man-to going union made That man him
 ap'nē khet'wan-mā sūari charāwāi barē pathai dihis Au ū
his own fields-in sown feeding for sent away And he
 khusi-sē uhai chok'rē sē jaunē-kā sūari khāt-rahin āpan
pleasure-with those-very husks-with which the-sown used-to-eat his-own
 pēt pālat, au kōū wahi-kā kachhu dēt-na-rahā
stomach would-have-supported, and any-body him any-thing to-give-not-used
 Au jab ū āpē mā āwā, tau kahis, 'ham'rē dādā-kāi
And when he himself-in came, then he-said, 'my father-of
 katik majūr nikī-tarah khāt piat ahaī, au ham bhūkhan
how-many servants in a-good-way eating drinking are, and I from-hunger
 marat-ahī Maī uthihaū au dādā pās ap'nē jāihaū au
dying-am I will-arise and the-father near my-own will-go and
 un-sē jāi-kāi kahibaū, "dādā, māi Dayū-kāi au toh'rē nagich
him-to o going I-will-say, "father, I God-of and thee-of near
 kasūr kihē-ahaū, au ab tohār bet'wā kah'wāwāi lāik nāhī
sin done-have, and now thy son to-be called won'thy not

ahā Ham-kī apāu ēk majūr-kī nāñ ban'wā'' Au ū uthā
 at *He* *there own* *one* *servant of* *like* *make*'' *And* *he* *arose*
 au apāu bīp kī lagō awā Mulī betrunī dūrai ab-hī
 and *his own* *father of* *new* *came* *But* *the son* *far of-even* *yet*
 rah'bi-kīn kī wahu-kā bīp wahu-kā dīkh-lhisi, au dayān, au
 that *his* *father* *him* *happened-to-see,* *and* *took* *pity,* *and*
 draupī, au wahu sō gāre milī au chummā lhisī Tau bet'wā
 son, *and* *his-with* *by-the-neck* *met* *and* *kisses* *took* *Then* *the-son*
 wahu sō kalisi, 'didī, ham Dayū-kar au toh'rē nagīch kasūr
 him to *said* 'father, *I* *God-of* *and* *thee of* *near* *said*
 lishē-ahī, au toh'rē bet'wā kah'waw it lākh nāñhī ahī rahū-abī'
 done *there,* *and* *the* *son* *to-be-called* *fit* *no'* *now* *I-remained-am*'
 Mulī harpaunī apāu chak'rin-sē kalisi, 'nikau urh'nā lāi-āwī
 But *the father* *his own* *servants to* *said,* 'the-good *scraper* *bring*
 au wahu-kī parhīwī Ek mūdri hāthī-mñ au par'hī gōrō-mñ
 and *that-one-on* *put* *One* *ring* *hand-on* *and* *shoes* *feet-on*
 parhīwāu, au ham-kā khīe au mauj-karāī dēī, kāhī-sō kī
 put, *and* *us* *to eat* *and* *merriment-to-make* *let,* *because* *that*
 mō- i betrunī muī rāh, ab jī uthā-ahai, ū herān
 this *son* *dead* *was,* *now* *alive* *arisen-is,* *he* *lost*
 gawī-rahī, au milī-ahai' Au wai mauj karāī lāgē
 had-gone, *and* *found-is*' *And* *they* *merry* *to-make* *began*
 Ab-hī wahu-kā jethar'wā bet'wā khētī-mñ rahū, au jaisin ū
 Now *his* *elder* *son* *field-in* *was,* *and* *as-even* *he*
 āwī au ghare nek'chān nīchāī gāwāī kñī awāj sunis, au ū
 came *and* *house* *approached* *dancing* *singing of* *sound* *he heard,* *and* *he*
 chak'rin-mñ-sē ek-kī gulī'rās au pūchhis kī, 'i kāu ahai?'
 servants *in-from* *one* *called* *and* *asked* *that,* 'this *what* *is?*'
 Tau chak'ar'wā wahu-sē kalisi, 'tohūr bhāik'rī āwā-ahai, au tohūr
 Then *the servant* *him-to* *said,* 'thy *brother* *come-is,* *and* *(by-)thy*
 dīdī kluīwī kīhī-ahai, kahē-te kī ū wahu-kā kusā-ohhēm-tē pūs
 father *feast* *been-made-has,* *because* *that* *he* *him* *safely-welfare* *with* *found*
 Au ū risān au bhāt'rā jāt-na-rahī Ihu-par wahu-kar
 And *he* *grew-angry* *and* *inside* *going-not-was* *This-upon* *his*
 harpaunī nikasi-īwā au cheraurī kabisi Au ū dādā-sē ap'nē
 father *came-out* *and* *entreaties* *made* *And* *he* *the-father-to* *his-own*
 jabāb mñ kalisi, 'Dēkhā, tau, rājū, kī hamnī tohār sēwā karat
 answer-in *said,* 'See, *serily,* *sir,* *that* *to-me* *thy* *service* *doing*
 ket'nā baris bītī au kab-hū tohūr kahā nu tārā,
 how *many* *years* *passed* *and* *ever* *even* *thy* *words* *not* *(I-)transgressed,*
 au ohū-par tū ham-kā kab-hū ēkau hel'wān na dīhā,
 and *that-even* *on* *thou* *me-to* *ever-even* *one-even* *had* *not* *gavest,*

kī ham ap'nē gōian-mñ mauj karit Mulā, jaisin
that I my-own friends-among rejoicing might-have made. But, as even
 tohār ī bet'wā āwā, jaun tohār rōjī patur'yan-mñ khā-hibsi,
thy this son came, who thy livelihood harlots among ate-up,
 tñ ok'rē muddē jal'sā kihyā ' 'Tau bap'unā wālū sē kahis,
thou him for a-feast did.' Then the-father him-to said,
 'bet'wā, tāī tau sadā ham'rē sāthc rah'tai-ahasi au jaun
'son, thou verily always me with living-indced art and what
 ham'rē abai taun tohārai ahai Ham-kñ khusī karab prdē
mine is that thine-indced is Us-to merriment to make proper
 rahā au mauj karab, kūhē sē kī tohār ī bhāīk'rā muā
was and rejoicing to-make, because that thy this brother dead
 rahā au phunī jī utlū-ahai, au herān rahā phunī milā ahai '
was, and again alive arisen-is, and lost was again found is'

[No 9]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI

(AWADHI DIALECT)

(EAST AND CENTRAL OF DISTRICT PARTABGARH)

SPECIMEN II.

एक अहीर-की घरे-माँ चार मनई लरिका सास पतोह और बाप रहत रहे । मुला चागू बहिर रहे । बेटौना एक दिन खेते-माँ हर जोतत-रहा औ ओही ओरी-से दुई राहो चला-आवत-रहे । वै बेटौना-से गुहराड़-कै पूछिन कि हम रामनगर-का जावा चाहित-अहे कौनी डगर-से जाई । तौ ऊ अहिरवा जानिस कि हमरे वरधवन-का पूछत अहे कि बेचव्या औ गोहराड़-कै कहिस कि वरधवन-का हम न बेचवै । यहि पर रस्ता-गीरे गुहराड़-कै कहिन कि हम-का बैल न चाही-रह्या जौ जानत हुआ तौ लखाड़ द्या । तौ ऊ जानिस कि सौ रुपैया वरधवन-कै लगावत अहे । औ गुहराड़-म कि राजू सौ रुपैया काव जौ द्यू सौ देख्यो तबहूँ हम आपन वरधवन तुहें न देइत । कछुक बेर-माँ ओह-कै महतारी रोटी बहि के बरे लौई । रुखा खाती बेरा बेटौना बोला माई हो आज दुइ मनई वरधवन-कै सौ रुपैया देत-रहे । मुला हम कहा कि दुई सौ-का हम न देवै । सौ रुपैया कौन चीज आटे । महतार्या बोली कि हाँ बच्चा हम-हूँ जानित-हे कि सागे-माँ लोन आज सेवाड़ हुइ गवा अहे । मुला जौन कुछ होइ तनी तुनी एसिन खाइ ल्या । लौट-कै जब घरे आइ तौ पतोहिया से कहिस कि लोन सागे-माँ अस सेवाड़-कै दिहे कि बेटौना-से रोटी नाहीं खाइ-गै । तौ ऊ कहिस कि वासन दै-कै में मिठाई कव लिछ्यों-रहा । दादा जौन दुआरे-पर बैठ-रहत-हँ चला तिन-से हजुराड़ देई । दूनी भगरत भगरत जौ दुआरे-पर आई तौ पतोहिया ससुर-से बोली कि क-हो तू हमें वासन दै-कै मिठाई लेत कव देखे रह्या । तौ समुरवा बोला कि गोरू चरावै तौ तू जा औ लाठी हम-से पूछव्या ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

AWADHĪ DIALECT

(EAST AND CENTRE OF DISTRICT PARTABGARH)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek ahir-kē gharē-mā̃ chār manai, larikā, sās, patōh,
One cowherd-of house-in four persons, son, mother-in-law, daughter-in-law
 aur bāp, rahat-rahē Mulā chāryū bahir rahē Betaunā ek din
and father, living-were But all the-four deaf were The-son one day
 khētē-mā̃ har-jōtat-rahā au ohī ōrī-sē dui rāhī chālā-āwat-
the-field-in ploughing-was and that side-from two wayfarers coming-
 rahē Wai betaunā-sē guh'rāi-kāi pūchhun kī, 'ham Rām-nagar-kā jāwā
were They the-son-to calling-out asked that, 'we Rām-nagar-to to-go
 chāhat-ahai Kaunī dagar-sē jāi?' Tau ū ahir-wā jānis kī,
wish Which way-by should we-go?' Then that cowherd knew, that,
 'ham'rē bar'dhawan-kā pūchhat-ahai kī, "bech'byā?" Au guh'rāi-kāi
'my oxen-about they-are-asking that, "will-you-sell?" And calling-out
 kahus kī, 'bar'dhawan-kā ham na bech'bai' Yahī-par rastā-girai
said that, 'the-oxen I not will-sell' This-on the-wayfarers
 guh'rāi-kāi kahun kī, 'ham-kā baiḥ na chāhī-rahvā, jau jānat-huā tau
calling-out said that, 'us-to oxen not required-were, if you-know then
 lakhāi-dyā' Tau ū jānis kī, 'sau rupaiyā bar'dhawan-kāi
show-us-the-way' Then he supposed that, 'a-hundred rupees oxen-of
 lagāwat-ahai,' au guh'rāis kī, 'rājū, sau rupaiyā kāw, jau
price-they-are-fixing,' and called-out that, 'sir, a-hundred rupees what, if
 duyū-sau dētyō tab-hū ham āpan bar'dhawan tubai na
two-even-hundred were-you-giving then-even I my-own oxen to-you not
 dēt' Kachhuk bē-mā̃ oh-kāi mah'tārī rōtī wahi-kē barē laui
I-would-give' Some time-in his mother bread him for brought
 Rutā khātī-bērā betaunā bolā, 'māi hō, āj dui manai
The-bread at-the-time-of-eating the-son spoke, 'mother O, to-day two men
 bar'dhawan-kāi sau rupaiyā dēt-rahē, mulā ham kahā kī, "dui
oxen-of hundred rupees giving-were, but I said that, "two
 sau-kā ham na dēbai Sau rupaiyā kaun chij ātai"
hundred-for I not will-give A hundred rupees what thing is"

FREE TRANSLATION OF THE FOREGOING

When she came back to the house, she said to the daughter-in-law, 'You put so much salt in the vegetables that my son could not eat his meal.' The daughter-in-law replied, 'When did I buy sweetmeats in exchange for cooking pots? Come, I shall have my words borne out by my father-in-law, who always sits in the door-way of the house.' So the

two of them, scolding each other the while, went to the house door-way, where the daughter-in-law said, 'O father-in-law, when did you see me taking sweetmeats in exchange for cooking-pots?' He replied, 'it's your business to graze the cattle, why are you asking me for the stick?'

The dialect of the west of Partabgarh District differs somewhat from that of the east, and approaches more nearly that of Rae Bareilly. Two specimens are given of this part of the country,—a version of the Parable of the Prodigal Son, and a folk-tale. The following peculiarities may be noticed. Instead of the vowel *ē*, we often find *yā*, as in *yāk* for *ēk*, one, *dyās* for *dēs*, a country, *dyākh lhis*, he saw, and others. Nouns have an oblique form in *ai*, as in *par-dēsai*, in a foreign country, *luchchai-mē*, in debauchery, *lhētai*, in the field. There is an oblique genitive in *kērē*, as in *manāi-kērē*, of a man, *dyās-lērē*, of the country, *dayū-kērē ag'wā*, before God; *bāp kērē-lagē*, near the father.

Among pronouns, note *yū tohār bhāi*, this thy brother, *wā-lē-pāchhē*, after that, which looks like a Western Hindī form, *wāhi pāin-haī*, he has got him.

In the verbs note *rahē*, they were, forms like *lahesi* as well as *lahisi*, for the third person singular past of transitive verbs, and second persons plural like *dīnhyā*, thou gavest, and *lhyā*, thou madest.

The language of the north of the district in Patti Pargana, closely resembles that of the west. It is somewhat mixed with the idiom of Sultanpur and Fyzabad. It is unnecessary to give specimens of it. The Eastern Hindī of Partabgarh may therefore be said to be spoken by the following number of people —

Eastern Sub-dialect	587,500
Western Sub-dialect,—	
West of District	51,000
Pargana Patti	271,500
	<hr/>
	322,500
	<hr/>
	910,000
	<hr/>

The dialect of the east of the district has been returned as Pūrbī. If we confine this name to Western Bhojpurī, it is here wrongly applied, for, as the specimens just given will have shown, the dialect has nothing to do with Bhojpurī, but, like that of the west and north, is clearly a form of Awadhī.

[No 10.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

AWADHI DIALECT

(WEST OF PARTABGARH DISTRICT)

SPECIMEN I.

याक मनई-केरे दुइ बेटवा रहें । उन-माँ-ते छोटका बेटौना अपने बाप-ते कहिसि काका जदात-माँ ते जौन हीसा हमार होत-होइ हमरे हवाले कै द्या । तौ बाप आपन धन उन माँ बाँट दिहिस । बा-के कछुक दिना पाछे छोटका लरिकौना आपन सपति बटोर लीन्हिस औ दूर परदेसै कौनों मुलुक-का चला गवा औ तहवाँ लुचै-माँ आपन सब धन उडाइ दीन्हिस । औ वहि-कै सब उडाइ दीन्हे उपरान्त वहि द्यास माँ बडा काल परा औ ज कंगाल होइ लाग । तौ ज जाइ-कै वहि द्यास-केरे याक रहीस-से मिला । तौन वहि-का खेतवन-माँ मुअरी चरावै बडे पठइस । औ ज अनन्द-से उहै छेकल-वन ते जौन मुअरी खात-रही आपन पेट पलतै । मुला कोऊ वहि-का दैतै न रहा । औ ज तौ समझा कि हमरे काका-केरे अनेकन मजूर भरी भाँत खात पीअत बाटेँ औ हम उपवासन मरित है । अब-हिनेँ मै उठिहौँ औ अपने काका तीरे जाइ-कै कहिहौँ दाऊ मै द्यू केरे औ तुम्हरे अगवाँ कसूर कौन्हे हौँ औ तोहार लरिका कहावै जोग नहिँ रह्योँ । औ अब हमै अपने याक मजूर-कौ तना राख-ल्या । औ ज उठा औ आपन बाप केरे लगे आवा । मुला लरिकावा जवै दूरिन रहा वहि-कर बाप वहि-का द्याख लिहिस मयान औ दौर-कै वहि-सँ गये लगाइ मिला औ चुन्मिस । तौ लरिकौना कहिसि काका हम द्यू-केरे औ तोहरे लगाँ कसूर-वन्द अही औ अब तोहार लरिका बाजै जोग्य नहिँ रहन । बाप चकरन-ते बोला बढ्याँ बख निकास लै आवौ औ लरिका-का पहिरावौ याक मुन्द्री हाथे-माँ औ जूँता ग्वाडे माँ पहिरावौ । जाहे-ते हम खाईँ औ खुसालौ करी । काहे-तेँ कि हमार ई लरिकौना मरि गवा रहा अब जिआ अहे । खोआन रहा अबहोँ फुन मिला-अहे । औ वै अनन्द करै लागे ॥

अबहीं वहि-कै जेठौना लरिका खेतै गवा-रहे । औ जैसिन ज आवा घरे-के नीरे औ नाचवै औ गौनै-कै सबद सुनाई दीन्ह ज चकरवन-माँ-ते

एक-का गुहराडस औ पूछिस दूह-कर कौन मतवल अहै । तौ चकरवा कहिसि तोहार छोटका भाई आवा अहै तोहार वाप पहनई किहिन-है कि वाहि जिअत जागत पाइन-है । तव तौ ज रिखान औ भितराम न पैठत-रहा । कि वपौना आवा औ विन्ती किहिस । लरिकवा ऊतर दिहिस कि हमै तौ जेह-का तोहरी सेवा-माँ जानै कतना वरिस वीत गवा औ कवहूँ तोहरे कहै कीरे खिलाफ न चला । तूँ कवहूँ याकौ हिलवान तालुक नाहीं दीन्हा कि अपने व्योहारिन-माँ चैन करित । मुला जवहीं तोहार ई लरिकवा आवा जौन तोहार सव धन कसविन-माँ उड़ाइ दिहिस तूँ जाफत किछा । तौ वाप बोला क वेठवा तूँ तौ हमरे मिले सदीवै रहत-अहा और जौन हमार अहै तवन तुम्हरे अहै । मुला हम-का वाजिव रहा कि खूब खुसाली औ मौज करीं कि यूँ तोहार भाई गुजर गवा-रहा अब जिआ अहै खोइ गा-रहा औ फुन पावा है ॥

[No 10]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

AWADHĪ DIALECT

(WEST OF PARTABGARH DISTRICT)

SPECIMEN I

TRANSLITERATION AND TRANSLATION

Yāk	manai-kārē	dui	bet'wā	rahē	Un-mā-tē	chhoṭ'kā	betaunā
One	man-of	two	sons	were.	Them-in-from	the-younger	son
ap'nē	bīp-tē	kahis,	'kākā,	jadāt-mā-tē	jaun	hīsā	hamār
his-own	father-to	said,	'father,	property-in-from	what	share	mine
hōt-hōi,	ham'rē	hawālc-kāi-dyā'	Tau	bāp	āpan	dhan	
may-be,	to-me	give-away.	Then	the-father	his-own	property	
un-mā	bāt	dihis	Wā-kē	kachhuk	dinā	pāchhē	chhoṭ'kā
them-among	dividing	gave	That-of	some	days	after	the-younger
larikaunā	āpan	sampatī	baṭōr-linlis	au	dūm	par-dēsai	
son	his-own	fortune	collecting-took	and	distant	in-a-foreign-land	
kaunāū	muluk-kā	chalā-gawā	Au	tah'wā	luchchai-mā	āpan	
a-certain	country-to	went-away	And	there	debauchery-in	his-own	
sab	dhan	urū-dinlis	Au	wali-kāi	sab	urāi-dinhē	up'rānt
all	property	squandered	And	that	all	squandering	after
wali	dyās-mā	barā	kāl	parā	au	ū	kangāl
that	country-in	great	famine	fell	and	he	poor
Tau	ū	jāi-kāi	wali	dyās-kārē	yāk	rahis-sē	milā
Then	he	going	that	country-of	one	inhabitant-with	met
He							
wali-kā	khēt'wan-mā	suarī	charūwāi-badē	paṭhai	Au	ū	anand-sē
him	fields-in	swine	feeding-for	sent	And	he	pleasure-with
uhai	chhekal'wan-tē,	jaun	suarī	khāt-rahi,	āpan	pēt	
those-very	husks-with,	which	swine	used-to-eat,	his-own	belly	
pal'tai,	mulā	kōū	wali-kā	dētai-na-rabā	Au	ū	tau
could-have-supported,	but	anybody	him-to	used-not-to-give	And	he	then
sam'jhī	ki,	'ham'rē	kākā-kārē	anēkan	majūr	bharī-bhāt	
remembered	that,	'my	father-of	many	day-labourers	in-a-good-way	
khāt-pīnt-bātai	au	ham	up'wāsai	marit-hai	Ab-hināi	maī	
eating-and-drinking-are,	and	I	from-fasts	am-dying	Just-now	I	
uthihai	au	ap'nē	kākā	tirē	jāi-kāi	kahihaū,	"dāū,
will-arise	and	my-own	father	near	going	I-will-say,	"father,
							I

Dayū-kūrē au tumb'rē ag'wā kasūr kīnhē haū. Au tobār larikā
God-of and thee-of before sin done have Now thy son
 kahāwāī jōg nāhī rahyō. Au ab hamaī ap'nē yāk
to-be-called worthy not I-remained And now me thine-own one
 majūr-kī tanā rākh-lyā''' Au ū uthā au āpan bāp-kērē lagē
labourer-of like keep''' And he arose and his-own father-of near
 āwā Mulā larik'wā jabai dūrin rahā wahī-kar bāp wahī-kā
came. But the-son when-even far-off was his father him
 dyākh-līhs, mayān, au daur-kāī wahī-sā garē lagāi
happened-to-see, took-pity, and running him-with on-neck embracing
 milā, au chummis Tau larikaunā kahesi, 'kākā, ham Dayū-kōrē
met, and kissed-him Then the-son said, 'father, I God-of
 au tōh'rē lagā kasūr-band ahī, au ab tohār larikā bājāī
and thee-of near sinful am, and now thy son to-be-called
 jōgya nāhī rahen' Bāp chak'ran-tē bōlā, 'barhyā bastra
fit not I-remained' The-father the-servants-to spoke, 'good clothes
 nikās lāī-āwau au larik'wā-kā pahirāwau, yāk mundrī hāthē-mā au
taking-out bring and the-son-on put, one ring hand-on and
 jūtā gwārē-mā pahirāwau, jāhē-tē ham kbāī au khusyāī
shoes feet-on put, so-that we may-eat and merriment
 karī kāhē-tē kī hamār ī larikaunā marī gawā-rahā,
may-make because that my this son dead had-gone,
 ab jūā-ahai, khoān rahā, ab-hī phun milā-ahai' Au wai
now he-has-come-to-life, lost was, now again found-is' And they
 anand karāī lāgē
merriment to-make began
 Ab-hī wahī-kāī jethaunā larikā khētai gawā-rahai Au, jaisin ū
Now his elder son in-the-field was-gone And, when-even he
 āwā ghar-kē nīrū au nāch'bāī au gaunāī-kāī sabad sunāī-dinh,
came house-of near and dancing and music-of sound was-heard,
 ū chakar'wan-mā-tē ck-kā guh'rūs au pūchhis 'ih-kar kaun mat'bal ahai?
he servants-in-from one called-to and asked 'this-of what meaning is?
 Tau chakar'wā kahasi, 'tohār ebhot'kā bhāī āwā-ahai, tōhār
Then the-servant said, 'thy younger brother come-is, thy
 bip pah'nai kīhīn-haī kī wāhī jat jāgat pāin-haī'
father feast made-has that him alive quick-with-life he-has-found'
 Tab tau ū risyān au bhut'rām na paithat-rahā kī
Then verily he grew angry and inside not entering-was that
 bīpaunī āwā au bintī kīhs Larik'wā ūtar dibis kī, 'hamaī,
the-father came and entreaties made The-son answer gave that, 'to-me,
 tau, jeh-kā tōh'rī sūwā-mā jūnāī kat'nā baris bīt-gawā,
verily, whom-to thy service in I-do-(not-)I now how-many years passed,

au kab-hũ toh'rē kahāi-kērē khilāph na chalā, tũ kab-hũ
and ever-even thy saying-of against not I-went, thou ever-even
 yīkau hū'wān tāluk nābī dīnhyū kī ap'nē byohārīn-mā
one-even kīd even not gavest that my-own friends-among
 chain-karīt Mulā jab-hī tohār i lamk'wā āwā, jaun
I-might-here-made-merry But as-even thy this son came, who
 toh'ir sab dhān kas'bin-mā urāi-dihis tũ jāphat kīhyā'
thy all fortune harlots-among squandered then a-feast didst-thou-make'
 Tau bīp bōlā 'ka, bet'wā, tũ tau ham'rē milē sadiwāi
Then the-father spoke, 'lo, son, thou verily me with always-even
 rahat-ahī, aur jaun hamār ahaī, tawān tumh'raī ahaī, mulā ham-kā
living-art, and what mine is, that thine-even is, but us-to
 bīp rahī kī khūb khusvālī au mauj karī,
proper it-was that well merriment and enjoyment we-might-celebrate,
 kī yū toh'ir bhūi gujar-gawī-rahā, ab jā-ahāi,
because this thy brother had-passed-away, now he-has-come-to life ;
 khōi-gā-rahā, au phun pīwā-hai.'
had-been-lost, and again I-have-found-him'

[No II]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

AWADHĪ DIALECT

(WEST OF PARTABGARH DISTRICT)

SPECIMEN II.

याक घरे-माँ कथा कही जात-रही । पण्डित जौन कथा कहत रहें सगरे
गाँव-का न्योतिन-रहै । सुनवैयन-माँ याक अहिरो आवत-रहै । ज कथवा
सुनतीं बेरा झावा बहुत करै औ पंडितौ वहि-का प्रेमी जान-कै वहि-का नौकी
तना वैठावै औ खूब खातिर करै । याक दिना पंडितौ पूछिन कि राउत तूँ
झावत बहुत हौ तुम-का काउ समुझ परत-है । तौ अहिरवा औरौ सेवाद
झावै लाग औ कहिस कि महाराज मोरे याक भैंस विद्यान रहौ कुछ वगद
गवा औ ज बहुतै बेराम हड़-गै औ पड़ौना-का नेकचाद न देत-रही । तौ
पड़ौना दिना भर चिच्यान औ साँहीं जूनी मर गा । तौन पंडित वहै को
नाईँ तु-हूँ दिना भै चुकरत-रहत-हौ । मै-का डेर लागत-है कि कतहूँ तु-हूँ
न ओकरी नाईँ मर जा ॥

[No 11]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

AWADHI DIALECT

(WEST PARTABGARH DISTRICT)

SPECIMEN II

TRANSLITERATION AND TRANSLATION

Yāk gharē-mũ kathā kahī-jāt-rahī Pandit jaun kathā-
One house-in a-(religious)-story was being-recited The-Pandit who was-
 kahat-rahī sag'rē gāw-kā nyōtin-rahai Sun'waiyan-mũ yāk abirau
reciting-the-story all the-village had-invited The-audience-among one cowherd-too
 iwat-rahai Ū kath'wā sun'tī-bērā rwāwā bahut karai,
used-to-come He the-recital at-the time of-hearing weeping much used-to-make,
 ru panditau wahi-kā prēmī jān-kāi wahi-kā nīkī-
and the-Pandit-too him of-a-religious turn-of-mind considering him in-a-good-
 tanā baithāwāi au khūb khātir karaī Yāk dinā panditau
way used-to make to-sit and very-much respect-to-him did One day the-Pandit
 pūchhūn, 'rāt, tū rwāwat bahut-hau, tum-kā kāu samujh-paiat-hai?'
asked, 'cowherd, thou weepest much, thee-by anything is-understood?'
 Tau abir'wā aurau-sewāi rwāwāi lāg, au
Then the-cowherd more-still (literally, one-and-a-quarter) to-weep began, and
 kahis ki, 'Mahārāj, mōrē yāk bhaīs biān-rahī, kuchh bagad-gawā
said that, 'Sir, of-me one buffalo calved-had, something went-wrong
 au ū bahutai bīrām hū-gu, au paraunā-kā nek'chūi na dēt-rahī
and she much ill became, and the-calf to-go-near-her not allowed
 'Tau paraunā dinā-bhar chichyān, au sāhī-jūnī mar gā Taun, pandit,
Then the-calf the-whole-day loved, and in-the-evening-time died So, Pandit,
 wahi-kī nāī tu-hū dinā-bhai chuk'rat-rahai-hau, māī-kā dēr lāgat-hai
him of like thou-too the-whole-day loving-remainest, me-to fear seizes
 kat-hū tu-hū na ok'rī nāī mar-jā'
by-chance thou too not it like may-die'

FREE TRANSLATION OF THE FOREGOING.

A Pandit was once reciting a religious story¹ in his house, to which he had invited the whole village. Amongst his audience was a cowherd, who always wept throughout the whole of each day's recital. The Pandit, much flattered by the effect of his

¹ These religious recitations go on from day to day, and sometimes last for weeks.

declamations, began to consider him a man of a truly religious turn of mind, and used to honour him by inviting him to sit in one of the best seats

One day the Pandit asked him, 'Mr Herdsman, I notice that you are weeping a great deal Do you understand what I am reading?'¹ Then the cowherd began to weep still more, and said, 'O Sir, the other day one of my buffaloes calved. Something went wrong, and she fell very ill, so that she would not suckle the calf The poor calf remained lowing the whole day, and in the evening it died. In the same way, O Reverend Sir, you keep lowing all day long, and I am filled with fear that you too may die like my poor calf'

The dialect of the District of Rae Bareilly closely resembles that of the west of Partabgarh, and it is unnecessary to give any specimens of it All that need be noted is that, owing to its proximity to the great Muhammadan city of Lucknow, Urdū phrases and idioms are freely mixed up with the local language

The dialect of the District of Unao is also influenced by the Urdū of Lucknow, but not, if we are to judge from the specimens provided by the local authorities, to the same extent The most prominent instances of borrowing from that language which I have met in the Unao specimens, is the occasional use of the Urdū postposition *lā*, meaning 'of,' instead of the regular dialectic form *kēr* or *kyār*

The language of Unao closely resembles that of the south of the District of Lucknow The only difference of importance is that the final *ā* which is so common in the specimens of South Lucknow is not met in the Unao specimens Across the river Ganges lies the District of Cawnpore, and to the west the District of Hardoi, the dialect of both of which is Kanaujī. Hence we also find in the Unao specimens sporadic instances of the use of Kanaujī forms, such as *kahīhañ*, instead of *kāñhō*, I shall say

It would be waste of space to give complete specimens of the Unao dialect I shall only give, as samples, the first few sentences of a version of the Parable of the Prodigal Son, and a short folk-tale

Note the way in which, as in South Lucknow, *yā* is substituted for *ē*, and *wā* for *ō* Thus, *yāk* for *ēk*, one, *sabyā* for *sabē*, all, *pyāran* for *pēran*, trees; both *kyār* and *kēr*, of, *chhwāṭ* for *chhōt*, small, *thwār*, for *thōr*, little

As in South Lucknow, there is an oblique form of nouns in *ē*, as in *janē-kēr* of a man The termination of the genitive is *kēr* or *kyār*, but sometimes the Urdū *lā* is used In pronouns we may note the forms *mahi-kā*, to me,—here *lā* has its Awadhī use of the dative, *yū*, this, and *wohī*, *uhī*, or *ui*, that (oblique forms) In verbs, note the typical Western Awadhī *rahaī*, he was, and *rahañ*, they were, *dīn* is used, as in South Lucknow, for *dīnh*, he gave The Kanaujī *kahīhañ* has been already referred to

¹ 'That blessed word Mesopotamia has great influence in India At these recitations, few understand what is read, but all are edified.'

[No 12]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI

Awadhī Dialect

(District Unao)

SPECIMEN I

याक जने-कीर दुइ बेटवा रहै । वोहि-माँ-मते छोटकवा अपने बाप-ते कहिस कि मोरे बाप वसुधा-का मोर जउन होत-है बखरा सो महि-का दै दे । तव वो उन-का धन बाँट दीन । और थोरैक दिनन-के पाछे छोटकवा लडकवा सब जमा-जथा लै-दै-के बहुत दूर देस चला गवा और अपन धन कुकर्म-माँ गँवाइ दिहिस । और जब सब्याँ गँवाइ चुका उइ देस-माँ भूरा पड़ा और वो कगाल होइ लाग । तव उइ देस-के याक भले-मानुस-से मिलाप कीन्हिस । तव वो उहि-का सुअरी चरावै-के वरे अपने खेत पठइस । और उहि-का यह लालसा रहै कि उइ बकुला जौन सुअरी खाती-रहै उहि-सन अपन पेट भरी । वही उहि-का कोऊ नाहीं दिहिस । तव उहि-का चेत आवा कि मोरे बाप-के बहुत-अस नौकरिहा जन हैं, कि जिन-का पेट भर रोटी मिलत-है मुदा मैं उपास करत-हौं । अब मैं अपने बाप-के तीर जाइ-के कहिछौं कि मैं गुसइयाँ की और तुम्हार चूक किहे-हौं और अब मैं अस नाहीं हौं कि तोर पूत कहाजँ महुँ-का अपने नौकरिहन-माँ गिनु ॥

SPECIMEN I

TRANSLITERATION AND TRANSLATION

Yāk janē-kēr dui bet*^{wā} rahaĩ Wohi-mā-matē chhot*kawā ap*nē
One man-of two sons were Them-in from the younger his-own
 bāp-tē kahis ki, 'mōrē bāp, basudhā-kā mōr jaūn hōt-hai bakh*rā, sō
father-to said that, 'my father, property-of my which is share, that
 mahi-kā dāi-dēu Tab wō un-kā dhan bāt dīn Aur
me-to give-away. Then he them-to property having-divided gave And
 thōrek dīnan-kē pāchhē chhot*kawā lar*kawā sab jamā-jathā lāi-dāi-ke bahut
a-few days-of after the-younger son all property taking very
 dūr dēs chalā-gawā. Aur apan dhan ku-karm-mā gāwāi-dihis
distant country went-away And his-own fortune evil-deed-in squandered
 Aur jab sabyā gāwāi-chukā ui dēs-mā jhūrā parā. Aur wō
And when all he-had-lost that country-in famine fell And he
 kangal hōi lāg. Tab ui dēs-kē yāk bhalē-mānus sē
indigent to be began Then that country-of one well-to-do-man-with
 milāp kīnhis Tab wō uhi-kā suarī charāwāi-kē-barē ap*ne
friendship he-made Then he him swine feeding-of-for his-own
 khēt paṭhais Aur uhi-kā yah lāl*sā rabai ki ui bakulā jaun
field-to sent And his this desire was that those husks which
 suarī khātī-rahāĩ uhi-san apan pēt bharī Wahau uhi-kā
swine eating-were those-with my-own stomach I-may-fill. That-even him
 kōū nāhī dihis Tab uhi-kā chēt āwā ki, 'mōrē bāp-kē
anybody not gave Then him-to sense came that, 'my father-of
 bahut-as naukarīhā jan haĩ ki jin-kā pēt-bhar rōṭi milat-hai,
many-such servants labourers are that whom belly-full bread is-given,
 mudā maĩ upās-karat-haũ. Ab maĩ ap*nē bāp-kē tūr jāi-ke kabībaũ
but I fasting-doin-g-am Now I my-own father-of near going will-say
 ki, "maĩ Gusaiyā-kī aur tumhār chūk kīhe-haũ, aur ab maĩ as
that, "I God-of and thy fault have-done, and now I such
 nāhī haũ ki tōr pūt kahāũ Ma-hū-kā ap*nē naukarīhan-mā gīnu''
not am that thy son I-may-be called Me-also thy-own servants-in count''

[No 13]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

AWADHĪ DIALECT

(DISTRICT UNAO.)

SPECIMEN II

याक बढई याक दिन याक जंगल तन गा और प्याड़न-ते याक अतनौ
 छाट बादौ लकड़ी माँगिस जेह तन उहि-कौ कुल्हाड़ी-क्यार ब्याँट बन जाइ ।
 उहि-कर अपेच्छा रहै ध्वार सबहिन मान लौन्हिन । मुदा जब वह ब्याँट लगाइ
 चुका तब बडे बडे प्याड़न-का अपनी कुल्हारि-ते काटै लाग । और जब लाग
 सब जंगल उहि तन कटै तो जितने रुख रहै वो सब पछिताइ लाग कि यू
 ब्याधा जौन पड़ी तौन हमरी-ही कुबुधिता-ते पड़ी और अपनी विपत-केर
 कारन आपै भयन ॥

TRANSLITERATION AND TRANSLATION

Yāk barhai yāk diu yāk jangal-tan gā aur pyāran-tē yāk at'ni
One carpenter one day one forest-to went and trees-from one so
 chhwaṭ-bādi lakṛi māṅis jeh-tan uhi-kī kulhāri-kyār byāṭ ban-jāi
small wood asked which-by his axe-of handle might-be made.
 Uhi-kar apechchhā rahai thwār, sab'hin mān-līnhin Mudā jab wah byāṭ
His request was small, all complied But when he the handle
 lagāi-chukā tab barē barē pyāran-kā ap'ni kulhāri-tē kātāi lagā. Aur
had-fixed then large large trees his-own axe with to-fell he-began And
 jab lāg sab jangal uhi-tan kātāi, tō jit'nē rūkh rahaī wō
when began all forest that-with to-be-felled, then as-many trees were they
 sab pachhitāi lāg ki, 'yū byādhā jaun parī taun ham'ri-hi ku-budhitā-
all to lament began that, 'this misfortune which fell that our-own foolishness-
 tē parī, aur ap'ni bipat-kār karan āpai bhayan'
by fell, and our-own trouble-of cause we-ourselves became'

FREE TRANSLATION OF THE FOREGOING

A carpenter went to a jungle and asked the trees for so much wood as he might require for making a handle for his axe. As his request was trifling it was granted. But when after putting the handle to his axe, the carpenter began to cut the large trees

and to clear the jungle by means of the axe, the trees began to lament saying, 'this misfortune has befallen us through our own ignorance and thus we ourselves caused our own destruction'

It has been already stated that the language of the District of Hardoi is Kanaujī. To its north-east lie the two Districts of Sitapur and Kheri. Of these the language is Awadhī, very similar to that of the districts immediately to their east. As might be expected, the dialect of these two districts occasionally borrows words or forms from the Kanaujī of Hardoi. Thus, in the specimen which follows, the word *hatē*, were, is Kanaujī. These are, however, in every case isolated instances of borrowing, and do not affect the statement that the language of Sitapur and Kheri is in the main Awadhī. It is quite unnecessary to give full specimens of this local form of speech. It will suffice to quote the first few lines of the version of the Parable of the Prodigal Son received from Sitapur

[No 14]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI

AWADHI DIALECT

(DISTRICT, SITAPUR.)

याक मनई-के दुइ लरिका हते । उन-माँ-ते छटा लरिकावा अपने बाप-ते
 कहिस बाप माल-माँ जौन हौंसा हमार होय तीन हम-का दे-देव । तब वोह
 उन-का हौंसा वाँट दिहिस । धोरे दिन वोते छटा लरिकावा अपन असवाव
 झकड़ा कै-के दूरि देस चला गवा । और हुँवाँ लाड़-की अपन माल बद-चलनी-
 माँ उड़ा दिहिस ॥

TRANSLITERATION AND TRANSLATION

Yāk	manai-kē	dui	larikā	hrtē	Un-māi-tē	chhwātā	lank'wā
One	man-of	two	sons	were	Them-in-from	the-younger	son
ap'nē	bāp-tē	kahis,	'bāp,	māl-māi	jaun	hīśā	hamār hōy taun
his-own	father-to	said,	'father,	property-in	what	share	mine may-be that
hau-kā	dāi-dēw	'	Tab	woh	un-kā	hīśā	bāt dīhis Thōrē dīn
me-to	give-away	'	Then	he	him-to	share	dividing gave A-few days
bitē	chhwāt	larik'wā	apan	as'bāb	ikaṭṭhā-kāi-ke		
having-passed	the-younger	son	his-own	property	putting-together		
dūri	dēs	chalā-gawā	aur	būwā	jāi-kē	apan	māl bad-chal'ni-māi
far	country	went-away	and	there	going	his own	property bad-conduct-in
urāe-dīhis							
squandered							

FATEHPUR

It was originally reported by the local authorities that the District of Fatehpur was a meeting ground of Kanaujī, Tīrhārī, and Baiswārī. Further research shows that no Kanaujī is spoken in the district. Tīrhārī is spoken in the south of the district, in the villages bordering on the Jamna river. It is a form of Baghēlī. Over the whole of the rest of the district, the language is that form of Awadhī which is locally known as Baiswārī, spoken by 488,600 people. Immediately to the west lies the district of Cawnpore, the main language of which, as will be shown, is Kanaujī, with a strong admixture of Awadhī, a border language, in fact, and owing to this circumstance and also to the existence of the neighbouring Tīrhārī, we shall not be surprised to meet some Kanaujī and Baghēlī forms in the following version of the Parable of the Prodigal Son. Some Urdū forms will also be noticed here and there, notably the use of the postposition *lā* for the genitive.

Although the grammar of the following specimen is undoubtedly that of Awadhī the vocabulary is markedly different from that to which we have been accustomed in the preceding specimens. The vocabulary is that of the Doab, and not that of Oudh. This will be manifest from a perusal of the specimen, and detailed instances need not be given here.

As regards the grammar of the specimen, we may note the familiar change of *ē* to *yā* in *yāk-au*, even one. We also meet the oblique case in *ai* or *ē* as in *gharai*, to the house, and *dunārē*, to the doorway, which we have previously noted in Western Oudh.

In the pronouns, we meet the influence of Baghēlī. The oblique form of the first personal pronoun is *mūh* or *moh*, and the genitive is *mūār* as well as *mōr*. 'Thou' is *taī*, its genitive being *twār* or *twōr* as well as *tōr*. 'He' is *wah* or *wā*, its oblique form being *wah* or *wai*. *Has* is 'such'.

In the verbs we may note the forms *āi*, *is*, and *darī* instead of *dēt*, giving. Kanaujī or Baghēlī forms are *gaihaū* instead of *gārb*, I will go, and *laihaū*, instead of *lahab*, I will say.

[No 15]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

AWADHĪ DIALECT.

(DISTRICT, FATEHPUR)

एक मँडई-के दुइ बेटवा रहै । वहि-माँ लहरवा दादा-से कहिसि दादा स्त्रोहि-का मोर हीँसा जउन पावा चही माल सब मोर बाँट दे । तबै वह सब घर गिरिस्त्री बाँट दिहिस । कुछ दिन-माँ कोटकौना बेटवा सब जमा लइ-कै परदेसे-माँ चला गवा । हुँवा जाय सब माल उल्लुक-दुल्लुक-कै डाइस । जब सब उडाइ डाइस वह देस-माँ बहुत दुभुक परा । तबै वह कगाल होइ लाग । तब वही देस-माँ एक बडे मँडई-के लगे गवा । तब

वह वहि-का आपन सोरी चरावै-के वरे पठै दिहिस । वह-कौ नेत भे की जउन वोकला सोरी खाती-है भोंहू खाँव । अउर कोऊ वहि-का न दैत-रहै । तव चेत कइ-कौ कहत भा मोरे दादा-के बहुत जनन-की रोटी मिलत औ वच रहत-है औ मै भूखन मरत-हौं । मै अपने दादा-के लगे जइहौं वै-से कइहौं को दादा गोसद्वयाँ-से औ तोड़-से पापी भयों । अब हस नहीं हौं की फिर तोर बेटवा वनौं । मोहि-का अपने जनन-माँ एक-की नईँ राख । तव उठि-कौ अपने वाप-के लगे डहरा । दूरिन-से वहि-का वाप निहार-कौ दया किहिस । धीर-कौ वहि-का गरे-माँ छपटाय लिहिस । बहुत पियार किहिस । बेटवा वहि-से कहिस की हे दादा दइउ-से औ तोहि-से पाप किहेउँ अब हस नहीं हौं को तोर बेटवा कहा जाउँ । दादा अपने जनन-से कहिसि को नौक नौक कपरा अइँच लै आव यहि-का पहिराय दे औ वहि-के हाँथे-माँ मुँदरी औ गोड़न-माँ पनहीं पहिराय दे । औ हम खाई औ खुसी मनाई काहे-से को मोर बेटवा मर-गा-रहै अब जी उठा हेराय-गा-रहै अब आवा-है । तव वह खुसी करै लाग ॥

औ वहि-का बडकउना बेटवा हार-माँ रहै । जवै घर-की लगे आवा गावै नाचै-कौ आवाज सुनिस । तवै एक अपने जन-से पूछिस की का होत-है । वह वहि-से कहिस को त्वार भाई आवा-है त्वोर वाप बहुत महिँमानी किहिस-है को वहि-का नौक सूँक पाइस । वा रिसाइ-कौ घरे ना गवा । वहि-का दादा दुवारे निकरि-कौ मनाइस । वह वाप-से कहिस को बहुत दिन-से मै तोर सेवा करत-हौं । तोर कहव कतौं नहीं टारैयों । मोहि-का कतौं याको बुकुरुवा न दिहे को अपने साथिन-का खुसी करौं । अब जवै त्वार बेटवा आवा-है जउन जमा-जाँठी पतुरियन-का खवाय डाइस-रहै तैं वहि-के वरे महिँमानी किहे । वा बड़-से कहिस हे बेटवा तैं मोरे लगे सब दिन रहत-है । जउन म्वार आइ तउन त्वार आइ । फिर खुस भे औ खुस होवा चही काहे की त्वार भाई मर-गा-रहै तउन जिया है हेराय गा-रहै अब आवा-है ॥

[No. 15.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

AWADHI DIALECT

(DISTRICT, LATHEUR)

TRANSLITERATION AND TRANSLATION.

Ek māḍai-kē dui het'wī rahāī Wahi-mñ bāhur'wā dādā-ē baharī,
One man-of two sons were Them-in the-younger father-to said,
 'dādā, mwoli-kā mōr hīsī jān pīwā-chahī mīl sab mōr
 'father, me-to my share which should-be got property all my
 bāt dē' Tabu wah sab ghar gharīstī hī
having-divided give' Then he all house household-property leaving divided
 dihis Kuchhī din-mñ chhoḥ'kaunā het'wā sab jamī hī hī pr-dī-ā-mñ
gave Some days in the younger son all entire having taken a-forewar land-into
 chalā gawā Huñ jāy sab mīl ullul-dulluk-kāī dīs Jāb sab
went-away There going all property he squandered When all
 udāi-dāis wah dēs-mñ bahut dubhuk parī Tabu wah kangal hī
he had-loasted that country-in great famine fell Then he poor to-be
 lāg Tab wahī dēs-mñ ek barī māḍai-kē lagī gawī Tab wah
began Then that country-in one great man-of near he went The he
 wahi-kā āpan sōrī chariwāī-kē-barī parī-dihis Wahi-kāī nēt bhū
him his-own some feeding-of-for sent-him-away His desire became
 kī, 'jān bok'lā sōrī khīti-hāī mō hū khīw' Aur kōū
that, 'what husks the some are-eating I-too man-eat' And anybody
 wahi-kā na dāt-rahāī Tab chūt-kāī-kāī kahat bhī, mōrē dādā-kē
him-to not used-to-give Then having-remembered saying he-became, my father of
 bahut janan-kī rōtī milat au bach-rahāt-hāī, au māī bhūkhan
many labourers-of bread is-given and saved remains, and I from-hunger
 marat-hāū Māī ap'nē dādā-kē lagāī jāīhāū, wā-sē kāīhāū kī,
dying-am I my-own father of near will go, how-to I-will-say that,
 "dādā, Gosāīyā-sē au tōī-sē pīpī bhayō Ab hās nahī hāū
 "father, God-with and thee-with a-sinner I-became Now such not I-am
 kī phir tōr bet'wā bānāū Moh-kā ap'nē janan-mñ ek-kē
that again thy son I-may-become Me thy-own labourers-in one-of
 naī rākh" ' Tab uthi-kāī ap'nē bāp-kē lagī dah'rī. Dūrin-sē
like keep" ' Then arising his-own father-of near he-started Distance-from
 wahi-kā bāp nibār-kāī dayā kīhūs. Dhaur-kāī wahi-kā garī-mñ chhap'ār
his father seeing pity did Running him neck-about enfolding

lihis Bahut piyār kihis. Bet'wā wahi-sē kahis kī 'hē dādā,
took-him. Much love he-did The-son him-to said that 'O father,
 Dāin-sē au tohi-sē pāp kihēū. Ab has nahī haū kī tōr bet'wā
God-with and thee-with sin I-did Now such not am that thy son
 kahā-jāū. Dādā ap'nē janan-sē kahis kī, 'nik nik kap'rā
I-may-be-called' The-father his-own men-to said that, 'good good clothes
 aīch-lāī-āw, yahi-kā pahirāy-dē, au wahi-ke hāthē-mā mūdari au gōran-mā
draw-out, this-one put-on, and his hand-on a-ring and feet-on
 pan'hī pahirāy-dē, au ham khāi au khusī manāi, kāhē-sē kī
shoes put, and (let-)us eat and rejoicing celebrate, because that
 mōr bet'wā mar-gā-rahai, ab jī uthā, herāy-gā-rahai, ab āwā-hai.
my son dead-had-been, now alive arose, lost-had-been, now come-is'
 Tab wah khusī karāī lāg
Then he rejoicing to-make began

Au wahi-kā bar'kaūnā bet'wā hār-mī rahai Jabai ghar-kē
And his elder son the-field-in was When the-house-of
 lagē āwā gāwāī nāchāī-kāī āwāj sunis Tabai ēk ap'nē jan-sē
near he-came singing dancing-of sound he-heard Then one his-own man-from
 pūchhis kī, 'kā hōt-hai?' Wah wahi-sē kahis kī, 'twār bhāi
he-asked that, 'what is-being-done?' He him-to said that, 'thy brother
 āwā-hai Twōr bāp bahut mahīmanī kihis-hai, kī wahi-kā nik sūk
come-is Thy father much feasting has-done, that him well happy
 pāis Wā risāi-kāī gharai nā gawā Wahi-kā dādā duwārē
he-found He being-angry house-to not went His father door-to
 nikari-kāī manāis Wah bāp-sē kahis kī, 'bahut din-sē
coming-out appeased-him He the-father-to said that, 'many days-since
 māī tōr sēwā karat-haū. Tōr kahab kataū nahī tāreyō Mwoli-kā
I thy service doing-am Thy saying ever not I-disobeyed Me-to
 kataū yāk-au bukurawā na dihē kī ap'nē sāthīn-kā
ever one-even had not thou-gavest that my-own companions
 khusī-karāū. Ab jabai twār bet'wā āwā-hai, jāūn jamā-jāthī paturīyan-kā
I might-please Now when thy son come-has, who substance harlots
 khawāy-dāis-rahai, tāī wahi-kē-barē mahīmanī kihē' Wā wai-sē kahis,
caused-to-eat-up-had, thou him-of-for feasting madest' He him-to said,
 'hē bet'wā, tāī mōrē lagē sab din rahat-hai Jāūn mwār āi taūn
'O son, thou me near all days livest What mine is that
 twār āi Phir khus bhē au khus-hōwā chahi, kāhē kī
thine is But pleased to-become and to-be-pleased I-ought, because that
 twār bhāi mar-gā-rahai, taūn jiyā-hai, herāy-gā-rahai, ab
thy brother dead-had-been, that has-become-alive, lost-had-been, now
 āwā-hai'
he-has-come'

The District of Allahabad consists of three tracts, (1) Jamunā Pār, or the portion south of the Jamna, including the portion south of the Ganges below the junction of the two rivers, (2) Gangā Pār, or the portion north of the Ganges, and (3) the Dūābā, or the portion between the two rivers

Except in the south-east of the District, in Pargana Barā, and a portion of Pargana Khairagarh, in which the language is a mixture of Awadhī, Baghclī and Western Bhojpurī, the dialect spoken over the whole District is Awadhī, which varies slightly according to locality. Taking the dialect spoken in the centre of the district as the typical one, we find it spoken in the East Dūābā, in Pargana Chhail including Allahabad City, and in Gangā Pār, opposite Allahabad City, in Pargana Jhusi. It is ordinary Awadhī, as will be evident from the following short specimen, which consists of the first few sentences of the Parable of the Prodigal Son. The proximity of the great city of Allahabad, has led to sporadic Urdū forms, such as the genitive termination *lā*, being used *ad libitum*

[No 16]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

AWADHĪ DIALECT

(CENTRE OF DISTRICT ALLAHABAD)

एक मनई-के दुइ बेटवा रहन । छोटका बेटवा वाप-से कहैस ए वाप
धन-का हिस्सा जवन हम-का चाहै हम-का देह । तव धन उन-का बाँट देहैस ।
थोरे दिन बीते छोटका बेटवा सब बटोरि-के बड़ो दूर चला गवा । उहाँ
आपन धन सब खराब कै दिहिस और वह देस-में काल पड़ गवा । तव वह
भूखन मरै लाग ॥

TRANSLITERATION AND TRANSLATION

Ek manai-kē dui bet'wā rahen Chhot'kā bot'wā bāp-sē kahēs, 'B
A man-of two sons were The-younger son the-father-to said, 'O
bāp, dhan-kā hissā jawan ham-kā chāhī ham-kā deh' Tab dhan
father, property-of share which me-to is-proper me-to give' Then the-property
un-kā bāt dehes Thōrē din bitē chhot'kā bet'wā sab batōri-ke
him-to dividing he-gave A-few days passing the-younger son all collecting
barī dūr chālā-gawā Uhā āpan dhan sab kharāb-kāī-dihis, aur wah
great distance-to went-way. There his-own fortune all he-squandered, and that
dēs-mē kāl par-gawā Tab wah bhūkhan marāī lāg
country-in famine fell Then he hunger-from to-die began

In the north and west of Gangā Pār, where it borders on Partabgarh, in Parganas Sikandrā, Minzāpur Ohauhār, Nawābganj and Sorāon, and in the west of the Dūābā, in Parganas Karā, Karārī, and Atharban, the dialect differs slightly from the foregoing. It more nearly resembles what I have called Western Awadhī, see p. 14, or what is elsewhere called Baiswārī, but it is locally known as Awadhī. The following little folk-tale is a specimen of the language. Note the typical Western Awadhī *rahaĩ*, occurring side by side with the Eastern *rahen*.

[No. 17]

INDO-ARYAN FAMILY

MEDIATE GROUP

EASTERN HINDI

AWADHĪ DIALECT

(NORTH AND WEST OF DISTRICT ALLAHABAD)

ऐसे ऐसे दुइ परोसिन मेहरारू रहैं। एक-के लरिका-बाला रहें
और एक-की ना रहैं। आँधी आई बड़े जोर। कहिन की चलौ बहिन
आँव विनी। सो एक तो आँव विनै लागीं जीनी-के लरिका रहैं।
और जीनी के लरिका ना रहैं भाँड़ी-माँ कोइ-का लरिका उड़ि-कै आवा
रहै परा रहै। तो उइ गई उठाय लिहिनि भारै पोछै लागीं लै गई घरै
सेवा करै लागीं। बियाह किहिन गौन लै आई। बहि-के माथे घर-की
गिरिस्तो छोंड़ि दिहिनि और खाइ-का करै और खवावै। जो कुछ बचै
करोवन पोछन सो बुढ़िया-का देइ। सो उइ दुवराइ लागीं। तो लरिका
पछिन की हमारि अम्माँ काहं दुवराय लागीं। तो उइ कहिन की खाइ-का
तो मैं सब कुछ देत-हौं जब चाहौ तब परतिंग्याँ लै लेव सोरि। तो एक
दिन परधियाने तो सेंदुर टिकुली की डिविया दिखावै की अम्मा और लै
लेव। तो उइ कहिन कि भय्या अब तुम देव। मैं अघाय गयुं। तो
बेटवा दौरि-कै देखिसि सेंदुरे टिकुली-कै डिविया। तो पकरि-कै भोंटो
पीटै लाग। तो उन-की महतारी हाथ जोरिन की अब ना मारी। आँधी-
पानी ना आवत तो बगियै ना जातिउँ। ऐसा पुत्र कहाँ पौतिउँ। कीरो
को देत॥

[No 17]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI

AWADHĪ DIALECT

(NORTH AND WEST OF DISTRICT ALLAHABAD)

TRANSLITERATION AND TRANSLATION

Aisē aisē dui parōsin meh'rārū rahaĩ Ēk-kē larikā-bālā rahen,
 So so two neighbouring women were One-of boys-(and)-girls wert,
 aur ěk-kē nā rahaĩ Ādhī āi barē jōr Kahin kī, 'chālāu,
 and one-of not were A-storm came great force-(with) Said-they that, 'come,
 bahin, āb hini' Sō ěk tau āb bināĩ lāgĩ jaunī-kē
 sister, mangoes let-us-pick-up' Now one then mangoes to-pick-up began whom-to
 larikā rahaĩ, aur jaunī-kē larikā nā rahaĩ jhārī-mā kōhū-kā larikā
 children were, and whom-to children not were bush-in somebody-of child
 upī-kāĩ āwā rahai, parā rahai Tau uī gaĩ uthāy-lihini,
 having-been-blown-away come had, lying was Then she went (and) picked-up,
 jhārī-pōchhāĩ lāgĩ, lāĩ-gaĩ gharai, sēwā karāĩ lāgĩ Bīyāh
 to-clean-(the-baby) began, took-away home, looking-after to-do she-began Marriage
 kihin, gaun lāĩ-āĩ Wahī-kē mātē
 she-did, bringing-home-the-bride brought-about Her-(the-bride-of) head-on
 ghar-kī-giristi chhōrī-dihini, aur khāi-kā karai aur khawāwai
 the-affairs-of-household she-gave-up, and food she-prepared and fed-(the-family)
 Jō kuchh bachai karōwan-pōchhan sō burhiyā-kā dēi
 What-ever thing was-saved scrapings-wipings that the-old-woman-to she-used-to-give
 Sō uī dub'rāi lāgĩ Tau larikā pūchhin kī 'hamāri ammā
 Therefore she to-pine-away began Then the-foster-son asked that 'our mother
 kāhē dub'rāy lāgĩ?' Tau uī kahin kī, 'khāi-kā, tau, māĩ sab
 why to-pine-away has-begun?' Then she said that, 'to-eat, to-be-sure, I all
 kuchhu dēt-haĩ, jab chāhau tab par'tingyā lāĩ-lēw mōri.'
 things give, when you-may-wish then examination make my'
 Tau ěk din par'dhiyānē tau sēdur tikulī-kī dibiyā dikhāwai kī, 'ammā
 Then one day in-secret indeed vermilion spangles-of box she-showed that, 'mother
 aur lāĩ-lēw' Tau uī kahin kī, 'bhayyā ab tum dēw, māĩ
 more take' Then she said that, 'brother now you put-on, I
 aghāy-gayū' Tau beṭwā daurī-kāĩ dēkhisi sēdurē tikulī-kāĩ dibivā
 have-had-enough' Then the-son running saw vermilion spangles-of box
 Tau pakari-kāĩ jhōṭī pītāĩ lāg Tau un-kī mah'tārī
 Then taking-hold-of her-top-knot to-beat began Then his foster-mother
 hāth-jōrin kī, 'ab nā mārāu, ādhī-pānī nā-āwat,
 folde d-hands-(and-begged) that, 'now do-not beat, (if) rain-storm had-not-come,

In the east of Jamunā Pār and of Gangā Pār, *ie*, in the north of Pargana Khairagarh, (Tappa Chaurāsī and its vicinity), and in Parganas Kharchanā, Mah, and Kīwāī, the language is slightly different from that of the centre of Allahabad District, and gradually merges into the form of Eastern Hindī, which we meet in Mīzapur. We may note forms like *īahar* and *īahāñ*, which are probably borrowed from the Bhojpuri spoken immediately to the east, and are in this case not typical of Western Awadhī. This form of dialect is locally known as Purbī, but it has little connection with Western Bhojpuri, which is the Purbī proper, and is very fairly pure Awadhī.

The specimen given is a local folk-tale

[No 18]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI

AWADHĪ DIALECT

(EAST OF DISTRICT ALLAHABAD)

ऐसे ऐसे एक राजा रहैं। सो राजा-के एक रानी रहैं। हंसैं तो फूल गिरैं और रोवैं तो मोती भड़ैं। राजा-के एक लौंडी रही। रानी-का विदा कराइ-के राजा-के मकान-को चली। बीच-माँ रानी पिआसी भड़ैं। लौंडी कहें की खाँड़ खाइ लेव। रानी खाँड़ खायेन पिआस ना बुतान। तब लौंडी कहिस की तुम आपन पोसाक जौन पहिरे-हा तीन हम-का उतार-के आवे देऊ। सो तुम हमार पहिर लेऊ पानी ले-आवऊ तलाव से। जो रानी तलाव-पर गई पानी पीने सो लौंडी छिप-के डोली-माँ बैठी कहारन-का हमको दै-दैन की चलो। कहारन डोला ले चले। रानी बीच-माँ पानी पी-के आई। तो रोवै लागीं। रोवत रहैं की एक मिस्त्री मिला। कहस क्यों बैठी तुम क्यों रोती-हो। तो बतावै लागीं की हम अपने माँ बाप से विदा भयेन। सो हम-से लौंडी बल कहिस। मिस्त्री उन-का लेवाये ले-गा एक वरामन-के घर-माँ टिकाय दिहिस। लौंडी बाँदी उन-का लगाए दिहिस। जो खिजमत करै लागी। सो मालिन हार लावै लागी। ओ हुआँ राजा-के इहाँ लौंडी-हँ-का हार देवै जात-रहै। रानी तो सूप भर मोती देई और एकठो केवलगष्टा का फूल देई। और लौंडी एक डवल-का महीना देई। तो एक बेर राजा की यहाँ पहुचने-में बेर हो गई। मालिन-का हार नहीं लेना। तो मालिन कहस की एक मिस्त्री एक औरत लेवाइ ले आवा-है। और बैठी-की समान राखे-है। सो उन-से हम सूप-भर मोती पाइति-है। तो ऊ नाहीं तेहा करतीं। एक डवल मिला ओ ना मिला। तोहरे हाथ फूल बेच-ले कौन फायदा। इन बातन-का राजा कतों पता पायेन व खोज किहें। सो मालूम भा की यह लौंडी है। रानी बढई-के मकान-माँ है। तब राजा बढई-के इह गयेओ रानी-का चरौरी किहें। तब अपने मकान-का लेवाइ लाये। जस उन-का दिन फिरा तस सब-का दिन फिरै ॥

[No 18]

INDO-ARYAN FAMILY

MEDIATE GROUP.

EASTERN HINDI

AWADHĪ DIALECT

(EAST OF DISTRICT ALLAHABAD.)

TRANSLITERATION AND TRANSLATION

Aisē aisē ek rājā rahaĩ Sō Rājā-kē ek rānī rahĩ
So so one king was That king-of one queen was
 Hāsaĩ tau phūl giraĩ au rōwaĩ tau mōti
When-she-laughed then flowers dropped and when-she wept then pearls
 jharaĩ Rājā-kē ek laūdi rahī Rānī bidā
poured-forth The-king-of one maid-servant was The-queen leave-to-depart
 karāi-kāĩ Rājā-kē makān-kō chālī Bich-mā rānī piāsī
having-procured the-king-of the-house-to started The-middle-in the-queen thirsty
 bhaĩ Laūdi kahen ki, 'khār khāi-lew' Rānī
became The-maid-servant said that, 'coarse-sugar eating take' The-queen
 khār khāyen Piās nā butān Tab laūdi kahis
coarse-sugar ate The-thirst not was-quenched Then the-maid-servant said
 ki, 'tum āpan posāk jaun pahirē-hā taun ham-kā utār-kāĩ
that, 'you your-own dress which you-have-put-on that me-to taking-off
 āwāĩ-deū, sō tum hamār pahir-leū Pānī lē āwau
let-come, so-that you mine put-on Water having taken come-(back)
 talāw-sē' Jō rānī talāw-par gaĩ pānī pinē sō laūdi
tank-from' When the-queen the-tank-on went water to-drink then the-maid-servant
 chhip-ke dōli-mā bāthī. Kahāran-kā hum'ki dāĩ-din ki,
secretly the-palanquin-in sat The-bearers-to order gave that,
 'chalo' Kahāran dōlā lāĩ chalē Rānī bich-mā
'move-on' Bearers the-palanquin taking started The-queen in-the-meantime
 pānī pi-ke āĩ, tō rōwāĩ lāgĩ Rōwat-rahĩ ki ek
water having-drunk came, then to-weep began Weeping-she-was that one
 mistri milā Kahes 'kyō bēti, tum kyō rōti-hō?' Tō
carpenter was-met He-said 'why daughter, you why weeping-are?' Then
 batāwāĩ lāgĩ, ki, 'ham ap'nē mā bāp-sē bidā-bhayen
to-explain she-began, that, 'I my-own mother father-from took-leave
 Sō ham-sē laūdi chhal kuhis' Mistri un-kā
And-that me-with the-maid-servant treachery did' The-carpenter her
 lewāye-jāĩ-gā, ek Barāman-kē ghar mē tikāy-dihis Laūdi
took-(her)-away, one Brāhman-of house-in lodged-(her) Maid-servants

bādhī m-ka lagae dihus, ju khuj'mat farāh lagī, ...
female attendants her for he engaged, who service to do to her, and that
 mahin har lawāhī lagī Au, harī, Rajā Hā
a-florist a-garland of-flowers to bring began And, there, the king of rear
 laūdh-hī-ka har dī wālī jat rahat Rani
the-maid-servant-too garland of flowers to give going she was The queen
 tau sup bhar motī dī aur dī th
on-the one hand a scum-scum-fan full pearls used to give and one
 kowāl-gattī-ka phul dī, aur bādhī ek dabal ka
lotus of flower used to give, and the maid-servant one double pe
 mahina deī 'Tau ek har Rajā sabī palanquin mī har
a-month used-to give Then one this the king of near reaching to
 hō gāī Mahin-ka har rahī Rāy 'Tau mahin
she-became The-florist of garland of-flowers was she took Then the florist
 kahes kī, 'ek mistri ek aurat hō wālī wāhī, aur bēh kī
said that, 'one carpenter one woman taken & , and daughter of
 saman rikhe-hai So un-ī harin sup bhar a dī puti hai
like kept-har And that her from I a scum-scum fan full pearls getting are
 Tō ā nahī teha kar'ī Ek dabal mī au ra mīl 'lot'ra
Then she not blaming makes One piece is got and is not got The
 hāth phul bēh-ke kaun phaydī? In batn hō Rājā batō
hand in flower selling in what good-is? These words the king somewhere
 patā-pāyen wa khuj-kihen so madam bha ka yah laūhī
got-clue of and made search-about And known it became that there was servant
 hai, rīnī barhai-ke markin mī har 'ab Rājā bāghal kī il'ī
is, the queen carpenter of house-in is Then the king carpenter of rear
 gavo, au rūnī-ka cherauri kihen 'Tab ap'ne markin hī hō wālī
went, and the-queen entreated Then her own house to brought-her
 Jas un-kā din phirī tas sab kī din phurī.
As her days returned so all-of days more-return

FREE TRANSLATION OF THE FOREGOING.

The story runs that there was once upon a time a king. He had a queen from whose mouth flowers dropped when she smiled, and from whose eyes pearls poured when she wept. The king had also a maid-servant. One time the queen got leave from her father to visit her husband's house, and set forth. On the way she felt thirsty. The maid-servant advised her to eat some sugar, but this did not quench her thirst. Then the maid-servant advised her to exchange clothes with her, and to go down to a pond and drink. As soon as the queen had gone down to the pond, the maid quietly got into the palanquin, and told the bearers to go on, which they did. In the meantime the queen came back from the pond after having had her drink, and found her palanquin gone, so she began to weep. As she was weeping, there came by a carpenter, who said

to her, 'my daughter, why are you weeping?' So she told him how she had left her parents' home, and had been dealt treacherously with by the maid-servant. The carpenter took pity on her, and led her away and lodged her in the house of a Brāhman, where he engaged maid-servants and attendants to wait upon her, and arranged with a flower-woman to bring her a garland of flowers every day. Now it happened that this was the flower-seller who supplied the deceitful maid-servant, who was now posing as the queen in the king's palace. But while the real queen used to pay her a sieve-full of pearls and a lotus-blossom every day, the maid-servant only paid her two pice a month. One day the flower-seller arrived late at the palace and her garland was refused. Said she, 'A carpenter has taken charge of a woman, and treats her like his daughter, and she gives me a sieve-full of pearls, and never finds fault with me. Here, I only get two pice, and it is as good as if I did not even get that. What profit do I get from selling flowers to you?' The king somehow heard of this remark, and had an investigation made, from which he became certain that the woman who posed as his queen was in truth only a maid-servant, and that the real queen was in the carpenter's house. So he went there, and made his excuses to her, and brought her home to his own palace. And may everyone else's luck turn as her's did!

In the south-east of the District of Allahabad, in Pargana Barā, and in the greater part of Pargana Khairāgarh, *i.e.*, over the whole except Tappa Chaurāsī and its vicinity, a mixed dialect is spoken, which has been locally returned as Baghēli. An examination of the specimens of this dialect shows that it has not been correctly named. It is really Awadhī, with a mixture of the Baghēli of Baghelkhand, of the Western Bhojpurī of Central Mirzapur, and of the Hindōstānī which is current in the neighbouring city of Allahabad. It is true that Baghēli and Awadhī are, as will be seen, very similar, and that it is almost too great a refinement to class them as separate dialects, but the expletive word *ta*, which is so typical of Rewa Baghēli is altogether wanting from the specimens, and hence I class this form of speech as a corrupt Awadhī.

Amongst the Bhojpurī idioms met in the specimens, the most typical are the use, in the second, of the word *bā* to mean 'is', the third person future in *ī*, as in *khāī*, he will eat, and the occasional use of the Bhojpurī postposition *lē*, to form the Dative-Accusative. Examples of the use of Hindōstānī idioms are sentences like *chhērī-lā bachchā*, the young of a goat, and *anand-mān'nā ham-lō-chahī-thā*, it was proper for us to rejoice. As regards Baghēli, it is difficult to decide whether any given expression belongs to that dialect or to Awadhī.

Two specimens of this mixed dialect are given. One is a version of the Parable of the Prodigal Son, and the other is a folktale. Omitting forms of speech borrowed from Western Bhojpurī or Hindōstānī, the following are the principal grammatical irregularities which call for attention.

The word *ēl*, one, is, in the first specimen, regularly written *ak*. This appears to be intentional. The sign of the Locative is *ma*, *mā*, or *mā*. Among pronominal forms we may note *wah dēs-lē*, of that country, *ū-kar*, of him, and *wausē*, near the end of the second specimen, so.

The principal peculiarities occur in the verbs. Thus, we have *han*, I am. In verbal terminations there is a marked preference for *e* instead of *ī*. This *e* is in some

¹ The *Mistri* (a Musalmān) speaks Hindōstānī

verbs also reflected back into the preceding syllable, as in *delex*, for *dihā*, he gave, *lehes*, he took, and even *lehes*, for *lahā*, he said. *Deheya* means 'you gave,' and *kiheyā*, and *kihyah*, 'you made.' There is a tendency to shorten the root vowel in verbs whose roots end in *ā*. Thus we find both *aicā* and *aica* for 'he came.' So *jahā*, I will go, *paicā hai*, I have got, *gaicāī-hi*, of singing. The Present Participle ends in *it*, as *marit-hai*, I am dying, and *karit-hai*, I am doing.

[No 19]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI

MIXED AWADHI DIALECT

(SOUTH-EAST OF DISTRICT ALLAHABAD)

SPECIMEN I.

ऐक मनाइ-के दुइ बेटवा रहे । ओह-म-से लहुरा बेटवा अपने बाप-से केहेस की जौन हमार हिस्सा होए तौन बाँट देह । तव बाँट देहेस । और कुछ दिन बीते लहुरा बेटवा सब लै-के परदेस चला और जँ अपने माल कु-राह चल-के खोये डायेस । और जब सब खोये चुका तव वह देस-मा बड़ा भूरा परा, और ऊ भूखन मरै लाग । तव वह देस-के ऐक मुखिया-के इहँ गा । ऊ अपने खेत-माँ सूअर ताकै पटैन । और ओ-कर गरज रही की जौन सूअर खात-है तौने-के बोकला-माँ आपन पेट भरी । तवौ केऊ ना देस । तव चेत-मा होये-के कहा की हमरे बाप-के हिआँ बहुत मजूर रोटी पावत-हैं । हम बिन दाना मरित है । अब हम अपने बाप-के लगे जबै और ओ-से कहव की ऐ बाप हम घमड कीन और बेजा कीन और अब हम अस कपूत इन की तोहार बेटवा कहवाए लायेक नहीं । हम-का अपने मजूरन-मा ऐक मजूर जानी । तव अपने बाप-के लगे गा । वह दूरै रहा तवै-से ओकरे बाप-के दरद लागी । दौड-के छपटाये लेहेस, और बहुत छोह किहेस । तव बेटवा बाप-से केहेस की हम घमड कीन और बेजा कीन और हम अस नहीं कीन की तोहार बेटवा कहाई । तव बाप अपने चाकर-से केहेस की बहुत नीक ओढ़ना लै आवा और इन-के हाथ-मा मुँदरी और गोडे-मा पनही पहिराये दे । और खाये का देह और खुसी कर । काहे-से की हमार बेटवा हमरे लेखे मरि-गा-रहा अब जीआ है । हेराये-गवा-रहे अब पवा-है । तव खुसी भई ॥

और उन-कर बरका बेटवा सेवरा-म रहा । जब घर-के नीअर आवा तव गवै और नाचै-की बोली सुनेस । तव ऐक चकरहा-का बोला-के पूछेस की का होत-है । तव वह केहेस की तोहार भाई आवा-है । तोहार पिता बड़ी मेहमानी किहेन-है की अच्छी तरह पाया । वह रिसाये-के नहीं चहेस की

भीतर जाई । तब ओ-कर बाप आये-के मनायेस । तब अपने पिता-से
 कोहेस की देखी हम तोहार वरसन-से सेवा खुशामद करित-ई । और कबहुं
 तोहरे मरजी-से बाहर नही भयेन । तबी हम-का कयौ एक छुरी-का बजा
 नाहीं देहेया की अपने सर्गो-के साथ अनन्द करित । और जब तोहार
 बेटवा अवा जौन तोहार माल पतुरिआ-ना खर्च कियेस तुम ओ-कर खातिर
 बड़ौ मेहमानी कियेया । तब ऊ कोहेस की ए बेटवा तुम सब दिन हमरे
 नगीच ही । और जौन कुछ हमरे ई ऊ तोहार ई । पर अनन्द मानना
 हम-को चही-वा कारे-से की तोहार वर भाई मग-रए, जानौ जीआ ई ।
 और खोद-गा-रए तीन मिला-ई ॥

[No. 19]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDĪ

MIXED AWADHĪ DIALECT

(SOUTH-EAST OF DISTRICT ALLAHABAD)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Aik manāi-kē du bet'wā rahē Oh-ma-sē lahurā bet'wā
One man-of two sons were Them-in-from the-younger son
 ap'nē bāp-sē kehes kī, 'jaun hamār hissā hōē taun bāt
his-own father-to said that, 'which my share may-be that dividing
 deh' Tab bāt dehes Aur kuchh din bitē lahurā bet'wā
give' Then dividing he-gave And some days passing the-younger son
 sab lāi-ke par-dēs chalā Aur ū apan māl kurāh
all taking a-foreign-land-to started And there his own fortune astray
 chal-ke khōye-dāyes Au jab sab khōye-chukā tab wah dēs-mā
going wasted-away. And when all wasted-had then that country-in
 barā jhūrā parā Aur ū bhūkhan marāi lāg 'lab wah
great brought fell. And he from-hunger to-die began Then that
 dēs-kē aik mukhiyā-kē ihā gā Ū ap'nē khēt-mā sūar
country-of one head-man-of near he-went He his-own fields-in sown
 tākāi pathan Aur ō-kar garaj rahi kī, 'jaun sūar
to-look-after sent-him And his intention was that, 'what sown
 khāt-hai taunē-kē boh'lā-mā āpan pēt bhari' Tabau
are-eating those of husks-with my-own stomach I-may-fill' Even-then
 kēū nā dēs Tab chēt-mā hōye-ke kahā kī,
any-body not gave(-him) Then senses-in becoming he-said that,
 'ham'rē bāp-kē hīā bahut majūr rōti pāwat-hāi Ham bin
'my father-of near many labourers bread get I without
 dānā marit-hai Ab ham ap'nē bāp-kē lagē jabai aur ō-sē
grain am-dying Now I my-own father-of near will-go and him-to
 kahab kī, "ai bāp, ham ghamand kīn aur bējā kīn Aur ab
will-say that, "O father, I pride did and evil did And now
 ham as kapūt han kī tohār bet'wā kah'wāe lāyek nahī
I so undutiful-son am that thy son to-be-called worthy not.
 Ham-kā ap'nē majūran-mā aik majūr jānau'' Tab ap'nē bāp-kē
Me thy-own labourers-among one labourer know'' Then his-own father of

lagē-gā. Wah dūrai rahā tabai-sē ok'rē bāp-kē darad
near-went He far-off-even was then-even-from his father-to pity
 lāgi Daur-ke chhap^atāye-lehes, aur bahut chhōh kihes Tab bet^awā
was-joined Running embraced-him, and much love did Then the-son
 bāp-sē kehes kī, 'ham ghamand kīn aur bējā kīn Aur ham
the-father-to said that, 'I pride did and evil did And I
 as nahī kīn kī tohār bet^awā kahāi ' Tab bāp ap^anē
so not did that thy son I-may-be-called' Then the-father his-own
 chākar-sē kehes kī, 'bahut nīk orh^anā lāi-āwā, aur in-kē hāth-mā
servant-to said that, 'very good wrapper bring, and this-one hand-on
 mūd^ari, aur gōrē-mā pan^ahi pahīrāye-dē, aur khāye-kā deh aur khusī
ring, and feet-on shoes put, and food-to-eat give and merriment
 kar, kāhē-sē kī hamār bet^awā ham^arē-lēkhē marī-gā-rahā, ab
make; because that my son in-my-eyes dead-had-been, now
 jiā-hai, herāye gawā-rahē, ab pawā-hai ' Tab
has-come-to-life, lost had-been, now I-have-found-him' Then
 khusī bhai.
rejoicing was-made

Aur un-kar bar^akā bet^awā sew^arā-ma rahā. Jab ghar-kē nīar
And his elder son field-in was When house-of near
 āwā tab gawāi aur nāchāi-kī bōli sunes Tab aik
he-came then singing and dancing-of sound he-heard Then one
 chak^arahā-kā bolā-ke pūchhes kī, 'kā hōt-hai?' Tab wah kehes
servant calling asked that, 'what is-being-done?' Then he said
 kī, 'tohār bhāi āwā-hai Tohār pitā barī meh^amānī kihēn-hai kī
that, 'thy brother come-is Thy father great feasting has-done that
 achchhi-tarah pāyā ' Wah māsāye-ke nahī chahes kī,
in-a-good-condition he-found-him' He getting-angry not wished that,
 'bhitar jāi.' Tab ō-kar bāp āye-ke manāyes Tab
'inside I-may-go' Then his father coming appeased-him Then
 ap^ane pitā-sē kehes kī, 'dēkhō ham tohār barsan-sē sēwā
his-own father-to he-said that, 'see I thy years-since service
 khusāmad karit-hai aur kab-hū toh^arē mar^aji-sē bāher nahī bhayen
flattery doing-am and ever-even thy pleasure-of outside not became.
 Tab-au ham-kā kab au aik chhērī-kā bachchā nahī deheyā kī
Then-even me-to ever-even one goat-of young-one not gavest that
 ap^anē sangī-kē sāth anand-karit Aur jab tohār bet^awā
my-own companions-of with merry-might-have-made And when thy son
 awā jaun tohār māl paturā-mā kharch-kihēs tum ō-kar khātir
came who thy fortune harlots-in spent thou him for
 barī meh^amānī kihēyā ' Tab ū kehes kī, 'ē bet^awā, tum sab din
great feasting did' Then he said that, 'O son, thou all days

ham'rē nagīch hau, aur jaun-kuohh ham'rē hai ū tohār hai Par
 me near art, and what-ever with-me is thine is But
 anand mām'nā ham-kō chahī-thā, kāhe-sē kī tohar wah bhāī
 to-celebrate joy to-me proper-was, because that thy that brothe,
 marā-rahā, jānau jīā-hai, aur khōī gā-rahā, taun
 had-been-dead, as-if has-come-to-life, and lost had-been, that
 milā-hai ' has-been-found '

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

MIXED AWADHĪ DIALECT

(SOUTH-EAST OF DISTRICT ALLAHABAD)

SPECIMEN II.

ऐसे ऐसे एक सीगठ वो बाघ रहै। दूनी जने खेती किहेन काठेन मीजेन। सीगठ कहेन की तरे-का लेवे की ऊपर-का। वघज कहेन की हम तरे-का लेव। तव सीगठ कहेन की बाघ-राम हम तुमार असमंगी करव। वरा भात फुलौरी सीगठ-राम वनाइ-कर धइ दिहेन। बाघ-राम खाइन। बाघ कहेसि की सीगठ-राम, अब हम तुमार असमंगी करित-है। तव बाघ-राम डेठुरा मेठुरा चुरइ-कर सीगठ-के आगे धइ दिहेन। सीगठ वो बाघ-के बीच-में एक अहीर सब बात सुनत-रहा। अहिरवा कहेसि की बाघ-की असमंगी नाहीं वनि परी। सीगठ राम-की असमंगी वनि परी-है। वघज कहेन की हम तुम-का खाव, चवाव, हमार गीला किछह। तव अहिरज अपनी महतारी-से कहेन की हे माई। हम-का बाघ आजु धिरये वा की तुम-का हम खाइ लेव। तव जँ-कर महतारी कहेस की दहजरा-के नाती कैसे खाई। तव अहिरवा-का ओ-कर महतारी कोठा-पर खार्ये-पियै-का दे-कर बैठाइ आई। तव बाघ आवा तो डाँक-कर कोन-पर चला गवा। माचा समेत उठाइ-कर लइ चला। रास्ता-में एक वरगद-का पेड़ मिला। अहिरज वरगद-का डार धँ-कर लटकि रहा। तव बाघ अपनी डेरा-पर खाली माचा लइ-कर चला गा। माचा पटक दिहेस। वह-में अहीर राम त रहै न। तव आपन मूँड कपार कूँचै लाग। और अहीर वही पेड़-तर रहै लाग। वहाँ सुरा गाय रहत रहै। उन-का दिन भर चरावै और उनही-के दूध पीऐ। तवन वचै पेड़-पर साँप-के बिल-में नाइ देइ। बहुत दिन बीते एक सरप फन काटि-कर बिल-से निकला। तव अहीर-से कहेस माँग का माँगत-है। मोर बड़ी सेवा किहे। तव अहिरज कहेन की हमार देह सोने-के होइ जाय। और दस बारह गाँव-के राज देह। तव साँपज वर-दान दे-के चल गयेन। तव अहिरवा-के देह सोने-के होय गा ॥

एक दिन अहीर-राम नदी-में नहाए गे । एक बार टूटि गा । ओ-का दोना-में कड़-कर नदी-में फेंकि दिहेन । ऊ वहत २ चला गा । राजा-के बाबी नहाने आई ऊ देखेस । तव दोना-में सोना-के वार रहे । तव घर-में आइ-कर कहेस की जे-कर वार सोना के है ऊ मनई कस त होई । ओही-के साथ बियाह होई । और मूँड़ मूँड़-कर पड़ी । तव एक मेहरारू ओ-कर टहलुइन कहेस की हम ढूँढ़ लाउव । तव ऊ वरगद-के पेड़-तर ढूँढ़त २ पहुँची और वहाँ रहे लागी । एक कोठिला माटी-के पेड़-तर बनाइस । तव आपन सीधा पिसान वहि-में धरेस । अहीर-राम-से एक दिन कहेस की बाबा मोर सीधा निकालि देहि । तव अहीर राम कोठिला-में घुसि गे । तव ऊ मेहरारू कोठिला ढँगराइ-कर राजा-के इहाँ ले-आई और अहीर-राम-के साथ बाबी-का बियाह होइ गा । कुछ दिन बीते दान दहेज दै-कर राजा बाबी बिदा कइ दिहिन । तव अहीर राम बाबी-के लइ-कर अपने घर आयेन । गाँव-वाले ओकरी महतारी-से कहेन की तुमार बेटवा आवा । तव बुढ़िअऊ कहेन की हमरे बेटवा-के बाघ खारयेन रहा । जब बेटवा अपनी महतारी-से भेंट किहेस और ओढ़ना कपड़ा लत्ता दिहेस । तव ओ-कर मह-तारी खुसी भई ॥

जैसे राज पाट अहिरज-का लौटा वैसे सब-का लौटे ॥

[No. 20]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI

MIXED AWADHĪ DIALECT

(SOUTH-EAST OF DISTRICT ALLAHABAD)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Aisē aisē ek sigath wo bigh rahu Durau jam beth
 So so one jackal and a tiger were Both person cultivation of-land
 kihen, katen, mihen Sigath kihen kī, 'tarī kī hī kī
 did, cut, rubbed The-jackal said that, 'love land of will you take or
 ūpar-kā?' Bigha ū kihen kī, 'ham tarī-kā hī' Tab sigath
 up-land-of? The-tiger said that, 'I love land-of will take' Then the jackal
 kihen kī 'Bigh-Rām, ham tumir as'mangī karab' Bārī,
 said that 'Tiger-Rām, I of-you invitation to a feast will make' Please eat,
 bhāt, phulaurī Sigath-Rām banī-kar dhari-dihen Bigh Rām
 rice, fruit-eat Jackal-Rām having prepared put-before him Tiger Rām
 khām Bigh kahesi kī, 'Sigath-Rām ah ham tumir as'mangī
 ate The-tiger said that, 'Jackal-Rām now I of-you invitation-to-a-feast
 karit-hai.' Tab Bigh-Rām dethurī-methurī churā-kar sigath kē āge
 am-dung' Then the-Tiger-Rām roots-etc having-boiled jackal-of before
 dhai dihen. Sigath wo bigh kē bich-mē ek ahir sab hīt sunat-
 put. The-jackal and tiger of between one eacherd all talk was-
 rahā Ahir-wā kahesi kī, 'bigh-kī as'mangī nāhī bani-parī
 overhearing The-cowherd said that, 'the tiger of feast not executed-well
 Sigath-Rām-kī as'mangī bani-parī hai' Bighrū kihen kī, 'ham
 Jackal-Rām-of feast was executed well' The-tiger said that, 'I
 tum-kā khāb, chabāb, hamār gīlā kīyah' Tab ahirū
 thee will-eat, will-chew, my bad-name you-made' Then the-cowherd
 ap'nī mah'tārī-sē kahon kī, 'hī māī, ham-kā bigh āju
 his-own mother-to said that, 'O mother, me the-tiger to-day
 dhuraye-bā, kī tum-kā ham khāi-jab' Tab ū-kar mah'tārī kahesi
 has-threatened, that you I shall-eat-up' Then his mother said
 kī, 'dah'jarā-kāī nāī kaise khūī' Tab ahir-wā-kā ō-kar
 that, 'bear d-burnt-of grandson how will-eat' Then the-cowherd his
 mah'tārī kōtha par khīye-pāī-kā dāī-kar bhāithai-ai Tab
 mother upper-story on food drink given having made to sit Then

Bāgh āwā tau dā'k-kar kōn par chalā-gawā.
the-tiger came then jumping the-corner-of-the-upper-story on went

Māchā samēt uthāi-kar laī chalā Rāstā-mē ēk bar'gad-kā
The-bedstead with having-lifted having-taken went Way-in one banyan-of

pēr milā. Ahirāū bar'gad-kā dār dhāī-kar lataki-rahā
tree was-found The-cowherd banyan-of branch having-caught suspended-remained

Tab bāgh ap'nī dērā-par khāli māchā laī-kar chalā-gā
Then the-tiger his-own lodging-to empty bedstead taking went-away.

Māchā patak-dihes Wah-mē Ahir-Rām ta rahaī na
The-bedstead he-threw-on-the-ground That-in the-cowherd indeed remained not

Tab āpan mūr kapār kūchāī lāg Aur ahir wahī
Then his-own head forehead to-beat-in-grief he-began And the cowherd that-very

pēr tar rahaī lāg Wahā surā-gāy rahat rahaī Un-kā
tree under to-live began There cow-of-the-gods living was Her

din-bhar charāwai aur un-hi-ke dūdh pīai 'Tawan bachai
the whole-day he-feeds and her of milk drinks That-which remained

pēr-par sāp-kē bil-mē nāi-dēi Bahut din bitē ēk sarap phan
tree-on snake-of hole in he-pours-in Many days passed one snake hood

kārhi-kar bil-sē nik'lā Tab ahir-sē kahes, 'māg, kā
expanding hole-from came-out Then the cowherd-to it-said, 'ask, what

māgat-hai? mōr barī sēwā kihē' Tab ahirāū kahen kī,
are-you-asking? my great service you-did.' Then the-cowherd said that,

'hamār dēh sōnē-ke hoi-jāy, aur das bārah gāw-ke rāj dēh'
'my body gold-of may-become, and ten twelve villages of kingdom give'

Tab sāpaū bar-dān dē-ke ohal-gayen Tab ahir-wā-ke dēh
Then the-snake boon-gift having-given went-away Then the-cowherd-of body

sōnē-ke hoy-gā
gold of became

Ēk din Ahir-Rām nadi-mē nahāo gē. Ēk bār tūti-gā Ō-kā
One day Ahir-Rām the-river-in to-bathe went One han broke That

dōnā-mē kai-kar nadi-mē phēki-dihen Ū bahat-bahat
a-cup-of-leaves-in having put river-in he-threw-away That flowing-flowing

chalā-gā Rājā-ke bābī nahānō āī, ū dekhes Tab dōnā-
went The-king-of daughter to-bathe came, she saw Then the-cup-of-leaves-

mē sōnā-ke bār rahaī Tab ghar-mē ai-kar kahes kī, 'jē kar
in gold-of han was, Then house-in coming she-said that, 'whose

bār sōnā-ke hai ū manai kas ta hōi? Ohī-kē sāth
hair gold-of is that man of-what-sort indeed may-be? That-very of with

biyāh hōi.' Aur mūr-mūr-kar pari Tab
marriage will-be' And 'head-head'-crying fell (on-her-bed). Then

ēk meh'rārū ō-kar tal'lun kahes kī, 'ham dhūrh lāub'
one woman her maid servant said that, 'I searching will-bring'

Tab ū bar'gad-kē pēr-tar dhūṛhat dbūṛhat pahūchī, aur wabhā
Then she the-banyan-of tree under searching searching arrived, and there
 rahāī lāgi Ēk kothilā māti-ke pēr-tar banāis 'lab āpan
to-live began One grain-vat earth-of tree-under she-made Then her-own
 sidhā pīsān wahī-mē dhares Abīr-Rām-sē ēk dīn kahes kī,
rations flour that-very-in she-kept The-cowherd-to one day she-said that,
 'bābā, mōr sidhā nikālī-dēhī.' Tab Abīr-Rām kothilā-mē ghusī-gē.
'Sir, my rations take-out' Then the-cowherd the-grain-vat-in went-into
 Tab ū meh'rārū kothilā dhāg'rār-kar Rājā-kē ihā lē-āī Aur
Then that woman the-grain-vat rolling the-king-of near brought And
 Abīr-Rām-kē sāth bābī-kā biyāh hoī-gā Kuchh dīn
the-cowherd-of with the-king's-daughter-of marriage became Some days
 bitē dān dahēj dāī-kar Rājā bābī bīdā-kaī-dihīn
passing gift dowry making the-king his-daughter sent-away-to-her-bridegroom's house
 Tab Abīr-Rām bābī-kē laī-kar ap'nē ghar āyen Gāw-wālē
Then the-cowherd the-king's-daughter taking his-own house-to came Village-people
 ok'rī mah'tārī-sē kahen kī, 'tumār bet'wā āwā' Tab burhāū
his mother-to said that, 'thy son came' Then the-old-woman
 kahen kī, 'ham'rē bet'wā-kē bāgh khāyen-rabā' Jab bet'wā ap'nī
said that, 'my son the-tiger eaten-had' When the-son his own
 mah'tārī-sē bhēt-khes aur orh'nā kap'rā-lattā dihes tab ō-kar mah'tārī
mother-with met and wrapper clothes-etc. gave then his mother
 khusī bhāī
pleased became

Jaisē rāj-pāṭ ahīrāū-kā lautā, wausē sab-kā lautā
As kingdom-throne the-cowherd-to returned, so all-of may-return.

FREE TRANSLATION OF THE FOREGOING

Once upon a time, the story goes, there were a jackal and a tiger, who were partners in a farm, and reaped the crop and rubbed out the grain. The jackal asked the tiger if he would take the grain of the low-land or of the high-land, and the tiger chose that of the low-land. Said the Jackal, 'Friend Tiger, I invite you to dinner,' and he made ready fried pulse-cakes, and boiled rice, and fried pulse and fruit cakes, and laid them out before Master Tiger, who ate them. Then said the tiger, 'Friend Jackal, now it's my turn to invite you to dinner.' So Master Tiger boiled some roots and vegetables and laid them before the Jackal.

Now there was a cowherd who heard this talk between the jackal and the tiger, and he must needs remark out loud that the tiger's dinner was not half so fine a one as that of Master Jackal. Whereupon the tiger turned upon him and said, 'you have taken away my good name, and I'll eat you and chew you to pieces.' The cowherd went home to his mother and told her that the tiger had threatened to eat him up. Said she, 'How will the grandson of a burnt-bearded one manage to eat you?' So she

made him live on the upper roof of the house, and there she fed him. But the tiger came and jumped right on to the roof, and carried away on his head the bedstead on which the cowherd was lying. On the road they passed a banyan tree, and the cowherd caught hold of a branch of it, and remained hanging there, while the tiger went on to his house with the empty bedstead on his head. When he got there, he dashed it down to the ground, and, lo and behold, Master Cowherd wasn't there, and all that the tiger could do was to beat his head in his rage and disappointment.

The cowherd took to living under the tree, for there was there a cow of the gods,¹ and he took to feeding her, and living upon her milk. Any milk that remained over he used to pour down a snake's hole that was in the tree. After this had been going on for a long time, one day there came out of the hole a snake with expanded hood, which said to the cowherd, 'ask any boon you like, for you have done a great deal for me.' So the cowherd asked that his body might become solid gold, and that he might become a king of ten or twelve villages. The snake granted the boon and went away. Then the cowherd's body became solid gold.

One day Master Cowherd was taking a bath in the river, when one of his hairs broke off. He made a cup of leaves, in which he sent the hair floating down the stream. The king's daughter happened just then to be bathing, and saw a leaf-cup, with a golden hair in it, floating along. She went home saying to herself, 'if a man has hair of gold, how beautiful must he himself be. He is the only one that I will marry.' So she fell upon her bed saying that she had a headache. To console her, one of her maid-servants promised to search for the wonderful being. She searched and she searched till she came to the banyan tree, and there she began to live. She made a grain-vat² of earth and set it up under the tree, and in it she stored her food and her flour. One day she asked Master Cowherd to take her food out of the vat. As soon as he got inside it to hand the food out to her, she rolled it off to the king's palace, where the Princess was there and then married off to him. After a short delay, the King presented him with the marriage gifts and the dowry, and sent the bride off to her husband's home. So Master Cowherd came home with the Princess, and the village people told his mother that her son had arrived. She refused to believe it, saying that her son had been eaten up by the tiger. But when her son arrived at the house, and met her, and gave her heaps of fine clothes, she became quite happy.

And may we all have the luck that befell Master Cowherd

¹ These Cows of the Gods are mythical animals, who milk whatever their owner desires. The word here may mean simply a wild cow.

² A *kofhila* is a large cylindrical vessel in which grain is stored.

AWADHĪ SPOKEN AS A VERNACULAR IN OTHER PARTS OF INDIA

Besides having its own proper habitat, Awadhī is widely spoken by Musalmāns over the area in which Bihārī is the proper vernacular. This is possibly an example of the survival of the influence of the former Muhammadan court of Lucknow. The use of this dialect extends on the North of the Ganges as far east as the District of Muzaffarpur. It does not appear to be current in Darbhanga. South of the Ganges it extends as far east as the District of Gaya.

It is unfortunately impossible to give anything like accurate figures for the number of people who speak Awadhī in this area. The following figures are based upon approximate figures furnished by the various district officers —

Province	District	Estimated number of speakers of Awadhī
Lower Provinces of Bengal—		
	Muzaffarpur	204,954
	Saran	40,000
	Champaran	58,000
	Gaya	64,500
	Shahabad	137,000
	Total for Lower Provinces	504,454
North Western Provinces—		
	Ballia	30,370
	Ghazipur	111,000
	Benares	120,000
	Mirzapur (Central)	31,000
	Azamgarh	107,000
	Gorakhpur	9,989
	Basti	Nil
	Total for North-Western Provinces	409,359
	GRAND TOTAL	913,813

In the District of Muzaffarpur this Awadhī dialect is spoken by the low-caste Musalmāns, the majority of whom belong to the Jolahā or weaver caste. It is hence locally known as Jolahā Bōlī, and was described in the local return as a mixture of the local Maithilī and Hindōstānī. An examination of the specimen which is given below will show that it is excellent Awadhī with only a slight infusion of these two languages. It should be noted that there is also a Jolahā Bōlī spoken in the Darbhanga District, but it is pure Maithilī, and is quite distinct from the dialect of the same name spoken in Muzaffarpur.

In the District of Saran, Awadhī is not spoken by the lowest class of Musalmāns, who speak the local Bhojpurī. But it is spoken by those of the middle class, and is locally called 'Bihārī Hindī'. A revised local estimate puts the number of speakers at 40,000.

In the District of Champaran, Awadhī is spoken by the middle-class Musalmāns, and by people of the Tikulihār, or spangle-maker, caste. The latter are locally reported to number, in round figures, 8,000. I roughly estimate the former at 50,000, so that the total number of speakers of Awadhī may be estimated at 58,000. The Awadhī spoken by the Tikulihārs is locally known as Tikulihārī. That spoken by

the middle class Musalmāns is called *Shekhaī*. The local reporters seem to be quite unaware that they are the same language.

It would be a waste of paper to give full specimens of these various occurrences of Awadhī. Indeed, it would be hardly necessary to give any specimens at all, were it not for the fact that the dialect is commonly used as a sort of language of politeness by all rustics of the Bihārī area when talking to Europeans, much as Urdū is used by their betters. This fact accounts for the frequency with which Europeans hear words like *lahis*, *dihis*, when conversing with servants whose native home is Bihār. It is commonly supposed that when servants use such expressions they are employing their own rustic dialect. Such, however, is not always the case. In the case of Bihārī Hindūs they are using a language which they have picked up from their Musalmān friends, and which they imagine to be the Hindōstānī of polite society. It will be sufficient to give the first few sentences of the versions of the Parable of the Prodigal Son which have been made into the Jolahā Bōli of Muzaffarpur and into the *Shekhaī* of Champaran.

[No 22.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

JOLAHĀ BŌLĪ.

(MUZAFFARPUR DISTRICT)

Ek kōi ād'mi-kō dū larikā rahā Oh-mē-sē chhot'kā bāp-sē
One certain man-to two sons were Them-in-from the-younger father-to
 kahis, 'hō bābā, māl daulat-mē-sē jō ham'rā hissā-bakh'rā hōy
said, 'O father, property riches-in-from what my share may-be
 sō ham-kō dē-da.' Tab wah wah-kō ap'nā dhan bāt dīhs
that me-to give' Then he him-to his-own property dividing gave
 Bahut din na gujarā kī chhot'kā lar'kā sab kuchh jamā-kar-ke
Many days not passed that the-younger son all things collecting
 dūr dēs chālā-gawā Aur wahā awār-pan-mē din gāwā-ke
distant country-to went-away And there waywardness-in days having-spent
 ap'nā sarbas gāwā-dāhs Aur jab wah ap'nā sab kuchh urā-dīhs tab
his-own all lost And when he his-own all things had-squandered then
 us dēs-mē bhārī akāl parā, aur wah kangāl bha-gawā Aur wah
that country-in heavy famine fell, and he indigent became And he
 us dēs-kē ek lam'har ād'mi kīhā jā-ke rah'nī lagā Wah ō-ko
that country-of one great man near going to-live began He him
 khēt-mē sūar charānē-kō bhējis
field-in sown to-feed sent.

[No 23]

SHEKHAĪ.

(CHAMPARAN DISTRICT)

E-gō ād'mi-kā dū-gō bētā rahē Chhot'kā ap'nē bābā-sē kahes
One man-of two sons were The-younger his-own father-to said
 ke, 'ham'rā hissā ham'rā dē-da' Tab un-kē pās jē dhan rahē
that, 'my share to-me give' Then him-of near what property was
 sē un-kē dē-diyen. Thorā din bād ū sab dhan lē-ke
that him-to he-gave-away A-few days after he all property taking
 par-dēsē chālā-gawā Luchaī-mē sab dhan āpan kharāb-kībes
to-a-foreign-country went-away Debauchery-in all property his-own he-spoiled
 Jab dhan sab kharāb-ka-dīhes tab ok'rā dukh hōwe lāges. Tab
When fortune all he-had-spoiled then him-to trouble to-be began Then
 wah dēsā-kā ek ād'mi kīhā rah-gawā, jē ap'nā khēt-mē sūar
that country-of one man near he-lived, who his-own field in sown
 charāw'nē-kē bhējis
to-feed sent(-him)

THĀRŪ AWADHĪ

The language spoken by the Thārūs has been fully dealt with under the head of Bihārī, Vol V, Pt II, pp 313 and ff Commencing at Bahraich and going eastwards they speak a corrupt form of Bhojpurī On the other hand, the 3,000 Thārūs of Kherī, who are settled in the north and west of the district have been locally reported to speak a 'Corrupt Gōrkhālī' An examination of the specimen of their dialect received from that district shows that it is neither more nor less than the local Awadhī, mixed with Kanaujī, with a few ignorant corruptions This will be evident from the following first few sentences of the local Thārū version of the Parable of the Prodigal Son

[No 24]

INDO-ARYAN FAMILY

MEDIATE GROUP

EASTERN HINDI

THĀRŪ AWADHĪ

(KHERI DISTRICT)

Phalānē padhān-kē dui laurā rabañ O-mā-sē lahurā laurā
A-certain gentleman-of two sons were Them-in-from the-younger son
daddā-sē bōlā, 'daddā rē, hamārā jō-kuchh hō māl-kā
the-father-to spoke, 'father O, mine whatever may-be property-of
jhādā bāt dē' Woh ap'nī jīt-mē un-kō bāt diyā
share dividing give' He his-own life-time-in him-to dividing gave
Bahut din nāhī bhayē ki lahurā laurā sab kuchh ekatthā-kar-ke
Many days not became that the-younger son all things putting-together
dūr-kē dēs-kō chalō-gayō Aur ap'nā māl lūchāi-mā huwā
distant country-to went-away And his-own property wickedness-in there
urāv-dai Aur jab sab urāy dai tab us dēs-mā akāl
squandered And when all he-squandered then that country-in famine
paleo Aur wah us dēs-ke phalānē basindā-kē tīr gayō
fell And he that country-of a-certain inhabitant-of near went
aur woh usē ap'ne khētān-mā sūar charāv'ne pathaeo
and he him his-own fields-in swine to-feed sent-him

BAGHĒLĪ.

The Baghelkhand Agency of Central India, which covers about 12,000 square miles, includes the large State of Rewa, and the smaller ones of Nagode, Sohawal, Maihar and Kothn. Including 50,000 people transferred since 1891 from the Bundelkhand Agency, its population is 1,788,332. Over the whole area, except the western parts of Nagode and Maihar, the vernacular is pure Baghēlī. Even the aboriginal tribes who inhabit the eastern and southern portions of Rewa territory, on the other side of the Kaimur Range, have abandoned their own languages, and speak a corrupt Baghēlī, which is locally known as Gōndi or Gondānī. An examination of the specimens which are available of this latter dialect, shows that it differs little from the Standard Baghēlī, and it is unnecessary to give examples of it. The only point worthy of note is that the Past Tense of Verbs is conjugated as in Bihārī. This will appear from the list of words.

The number of speakers of Baghēlī in the Baghelkhand Agency are returned as follows —

Standard Baghēlī	1,180,000
Gōndi	500,000
	<hr/>
Total	2,680,000
	<hr/>

The rest of the population is made up of speakers of the Banāpharī mixed dialect of Bundēlī numbering 90,000, who live in the west of Nagode and Maihar, and of 18,332 returned as speaking 'Other Languages,' which are not vernaculars of the country.

The following are the principal points to which the attention of the reader may be called in the annexed specimens, which may be taken as samples of the languages of Baghelkhand and of Chand Bhakar. It will be seen that the differences between the language here illustrated and Awadhī are very slight.

The rule of the shortening of the Antepenultimate is everywhere observed. Thus, *chak^ran-sē*, from the servants, from *chākari*, a servant. There is a tendency to change a *o* to *b*, as in *ābāj*, a noise, *ābā*, he came, *jabāb*, an answer.

The following are the terminations of the cases of Nouns. Genitive, *kēr*, also, masc *le*, obl *kē*, fem, *kī*, obl. *kāī*. Accusative, *ka*, *kā*. Dative, *ka*, *kā*, *kāhē*. Ablative, *sē*, *tē*. Locative, *mā*. Adjectives have a strong form in **kā*, as in *adhik^khā*, much, *nik^khā*, good.

As regards Pronouns, we have *mai*, I, gen *mōr*, obl *mōrē* or *mōhē*, *taī*, thou, gen *tōr*, *tōhē*, *apⁿē*, Your Honour, obl *apⁿnā*. The Obl form of the latter shows clearly that the word is borrowed from Bhojpuri. 'Own' is *āpan*, obl *apⁿē*, not *apⁿnā*. *Yā* is 'this,' and *wā*, 'that.' The obl form of the latter is *ōh* or *wō*, as in the gen *wō-kar*, acc-dat *wō-ka* or *wō-kā*, abl *wō-sē*. 'They' is *uī*. The Relative Pronoun is *jaun* with an obl plur *jin* and its Correlative is *taun*.

As regards Verbs, we have *āheū*, I am, *hayē*, thou art, and *āy* or *ai*, he is. For finite verbs, we have *mar^ttyō-haī*, I am dying, and *kar^tēū-hai*, I am doing. Feminine is *hōtī-hai*, it remains. *Dēt-ī akā-tai* is 'he was giving.' Feminine is *larāī rahī-hai*, a quarrel used to exist. In Awadhī, the typical letter of the first person of the future is *b*, as in *kahab*, I will say. In the Baghēlī specimens it is, on the contrary, the *h* which we also meet in Kanaujī. Thus, *jaihaū*, I will go, *kahihaū*, I will say. An

example of the perfect tense is *kāhyō-har*, I have done. The honorific imperative ends, as in Bihārī, in *i*. Thus, *dēi*, be good enough to give, *kari*, be good enough to make. The Infinitive ends in *ō*, as in Awadhī and Bihārī, and verbs whose roots end in *ā* have an oblique form in *māi*, in this also following the latter language. Examples are *jāō* to go, *charāmāi-kā*, for feeding, and *kahāmāi-māphik*, fit to be called.

Typical of the Baghelī dialect is the *sukhūn-takṣyā*, or expletive, *ta*, which is added to the past tense of verbs, like the *sā* of Bhojpurī. It occurs several times in the specimens. The following are examples. *Gē-tai*, they had gone, *dēt-rahā-tai*, he was giving, *rahē-tai*, they were, *rahā-tai*, he was, *marī-gā-tai*, he died. In some cases it has the force of the Hindī *thā*, like the *tō* or *tē* which we shall note in the more western dialects.

We have already seen that tenses formed from the present participle change for gender. The same is the case with tenses derived from the past participle. Thus, we have in the second specimen, *paṭṭi rahī-gai-har*, the share has remained. Here and there we see traces of the passive construction of the past tenses of transitive verbs, but the active construction is the most common. An instance of the passive construction is *ap'nā* (the oblique form instead of the nom *ap'nē*) *achchhā bhōjan kinhen-har*, Your Honour has given a good feast.

SPECIMEN I

एक मनई के दुइ लरिका रहैं । तीन-मा छोटकौना अपने वाप-से कहिस दादा धन-मा जौन मोर हींसा होइ तीन मोहीं दै देई । तव वा उन का आपन धन बाँटि दिहिस । बहुत दिन नहीं गे-तै कि छोटकौना लरिका सब एकट्ठा कै-के परदेस चला-गा और उहाँ लुचई-मा दिन बिताइ-के आपन धन उडाइ दिहिस । जब वा सब कुछ उडाइ चुका तव ओह देस-मा अकाल पड़ा औ वा कङ्काल होइ-गा औ वा ओह देस-वालेन-मा एक-के इहाँ जाइ-के रहैं लाग वा वो-का अपने खेत-मा सुअर चरामै-का पठइम । औ वा उनहिन छेमिन-तै जिनक सुअर खात रहे-तै आपन पेट भरे चाहत रहा-तै । औ ओ-का कोऊ कुछ नहीं देत रहा-तै । तव वो-का चेत भा । औ वा कहिस कि मोर वाप-के केतने मजूरन-का खाइ-से अधिकछा रोटी होति-है औ मै भूखन मरल्यो-हैं । मै उठि-कै अपने वाप-के लघे जेहौं औ वो-से कहिहौं कि वाप मै दइउ-के विरुद्ध औ अपना-के सौँह पाप किछों-है मै फेर-के अपना-केर लरिका कहामै साफिक नहीं आहेंउ अपने मजूरन मा एक-के नाई मोहीं करी । तव वा उठि-कै अपने वाप-के लघे चला । पै वा दूरिनरहा-तै कि वो-कर वाप बोही देखि-कै दाया कीन्हिस औ दौरि-कै वो-के गरे-मा लपटि-कै वो-का चूमिस । लरिका वो-से कहिस कि वाप मै दइउ-के विरुद्ध औ अपना-के सौँह पाप किछों-है अब फेरि-कै अपना-केर लरिका कहामै जोग नहीं आहेंउ । पै वाप अपने चकरन-से कहिस कि सब-से निकहा कपड़ा निकास-के वो-का पहिरावा औ वो-के हाथ-मा मुँदरी औ गोडे-मा पनहीं पहिरावा । औ हम खई औ खुसी करी । काहे से कि या मोर लरिका मरि-गा-तै फेरि-कै जिया-है । हेराइ-गा-तै फेरि-कै मिला-है ॥

जब उई आनन्द करैं लागें तव वो-कर जेठ लरिका खेत-मा रहा-तै । औ जब वा आवत आवत घर-के लघे पहुँचा तव बाजा और नाच-केर अवाज

मुनिस । औ वा अपने चकरन-मा एक-का अपने लघे बोलाइ-कै पूछिस कि या का होत-है । वा वो-से कहिस कि अपना-कीर भाई आवा-है औ अपना-के दाऊ निकहा खाइ-का खाइन-है काहे-से कि वो-का नीक सूख पाइनि-है । पै वा रिस कौन्हिस औ भीतर न जाव चाहिस । यहाँ-से वो-कर बाप बाहरे आइ-कै बोही मनामै लाग । वा बाप-का जबाब दिहिस कि देखी मै प्रतने बरिसन-से अपना-कीर सेवा करतेउ है औ कब-हूँ अपना-कीर हुकुम नहीं टारेउ । औ अपना मोहीं कब-हूँ एक बोकरी भर नहीं दीन कि मै अपने दोस्तन-के साथ आनन्द करतेउ । पै अपना-कीर या लरिका जौन पतुरियन-के साथ अपना-कीर धन खाइ-गा-है जब-हिन आवा तब-हिन वो-के खातिर अपना अच्छा भोजन कौन्हन-है । बाप वो-से कहिस कि बेटा तैं सब दिन मोरे साथ ह्ये औ जौन कुछ मोरे है तौन सबतार आय । पै आनन्द करव औ खुस होव उचित रहा-तै काहे से कि या तोर भाई मरि-गा-तै फेरि-के जिया-है हेराइ-गा-तै फेरि-के मिला-है ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI

BAGHELĪ DIALECT

(RTWA, BAGHI LKHAND AGENCY)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Ēk manai-kē dui larikā rahaĩ Taunē-mā chihot'kaunā ap'nē
One man-of two sons were Them-in the-younger his-own
 bāp-sē kahis, 'dādā, dhan-mā jaun mōr hīsā hōi, taun
father-to said, 'father, the-property-in which my share may-be, that
 mōhĩ dāĩ-dēĩ ' Tab wā un-kā āpan dhan bātī dhis.
to-me give-away' Then he them-to his own property dividing gave
 Bahut din nahĩ gū-tai kī chihot'kaunā larikā sab chatthā
Many days not passed that the-younger son all together
 lāĩ-ko par-dēs chālā gā, aur uhā luchchāĩ-mā din
having-made (to)-a-foreign-land went-away, and there debauchery-in days
 bitāĩ-ke āpan dhan urāĩ-dhis Jab wā sab-kuchh
having-caused-to-pass his-own fortune roasted-away When he everything
 urāĩ-chukā tab ōh dēs-mā akāl para Au wā
had-spent-completely then that country-in a-famine fell. And he
 kangāl hoi-gā Au wā ōh dēs-wālen-mā ēk-kē ihā jāĩ-ke
indigent became And he that countrymen-in one-of near going
 rahāĩ lāg Wā wō-kā ap'nē khēt-mā suar charāmāĩ-kā pathaĩs Au
to-live began He him his-own fields-in some feeding-for sent And
 wā un'hin chhēmĩn-tē jin-ka suar khāt-rahē-tai āpan pēt
he those-very husks-with which the-some used-to-eat his-own belly
 bharāĩ chāhat-rahā-tai Au ō-kā kōū kuchhū nahĩ dēt-rahā-tai
to-fill wished And him-to anybody anything not used-to-give
 Tab wō-kā chēt bhā Au wā kāhis kī, 'mōrē bāp-kē ket'nē
Then him-to senses became And he said that, 'my father-of how-many
 majūran-kā khāĩ-sē adhik'hā rōtī hōĩ-hai au mai bhūkhān mar'ṭhāĩ
labourers-to eating-than more bread is and I from-hunger dying-am.
 Mai uthĩ-kāĩ ap'nē bāp-kē laghē jahaĩ au wō-sē kahīhāĩ kī,
I arising my-own father-of near will-go and him-to I-will-say that,
 "bāp, mai Daĩu-kē biruddh au ap'nā-kē saũhē pāp khyō hai
"father, I God-of against and Your-Honour-of before sin have-done
 Mai phēr-ke ap'nā-kēr larikā kahāmāĩ māphik nahĩ āheũ Ap'nē
I again Your-Honour-of son to-be-called worthy not am Your-own

maḡūran-mā ḡk-kō nāī mōhī karī'' 'Tab wā utlu-kāī ap'nē bāp kē
labourers-in one-of like me make'' Then he arising his-own father-of
 laghē ebalā Pai wā dūrin rahā-tai kī wō-kar bāp wōhī dēklu-kāī
near went But he in-distance was that his father him seeing
 dāwā kinlus au daurī-kē wō-kō garō-mā lapatī-kāī wō-kā chūmis,
pity did and running his neck-on embracing him kissed

Larikā wō-sē kahis kī, 'bāp, mai Daīu-kē biruddh au ap'nā-kē
The-son him-to said that, 'father, I Gad-af against and Your-Honour-of
 saūhē pāp kihyō-hai Ab phēri-kāī ap'nā-kēr larikā kahāmāī jōg
before sin have-done Now again Your-Honour-of son to-be-called worthy
 nahī āheū' Pai bāp ap'nō chak'ran-sē kahis kī, 'sab-sē
not I-am' But the-father his-own servants-to said that, 'all-than

nik'hā kap'rā nikās-kē wō-kā pahirāwā, au wō-kē hāthī-mā mūd'ri
good clothes taking-out him-to put-on, and his hand-on a-ring
 au gōrē-mā pan'hī palurāwā, au ham khaī au khusī karī,
and feet-on shoes put-on, and us let-eat and happiness make,
 kāhē-sē kī yā mōr larikā marī-gā-tai, phēri-kāī jiyā-hai,
because that this my son having-died-went, again has come-to-life,

herāi-gā-tai, phēri-kāī milā-hai'
having-been-lost-went, again has-been-found'

Jab uī ānand karāī lāgō, tab wō-kar jēth larikā
When they rejoicing to-make began, then his elder son
 khēt-mā rahā-tai Au jab wā āwat-āwat ghar-kē laghē pahūobā tab
field-in was And when he coming house-of near arrived then

bājā aur nāchī-kēr abāj sunis Au wā ap'nō chak'ran-mā
music and dancing-of sound he-heard And he his-own servants-in
 ḡk-kā ap'nē laghē bolāi-kāī pūchhis kī, 'yā kā hōt-hai?' Wā
one-to himself-of near calling asked that, 'this what is-happening?' He

wō-sē kahis kī, 'ap'nā-kēr bhāī ābā-hai au ap'nā-kē
to-him said that, 'Your-Honour-of brother come-is and Your-Honour-of
 dāu nik'hā khāi-kā khāin-hai, kāhē-sē kī wō-kā nik-sūkh
father good food has-eaten, because that him well-and-healthy

pāmi-hai' Pai wā ris kinlus au bhitar na jāb chālis
he-has-found' But he anger did and inside not to-go wished

Yahā-sē wō-kar bāp baher āi-kāī wō-hī manāmāī lāg
Owing-to-this his father outside coming him-even to-appease began

Wā bāp-kā jabāb dīhis kī 'dēkhī, mai et'nē barisan-sē,
He the-father-to answer gave that 'see, I so-many years-since,

ap'na-kēr sēwā kar'teū-hai, au kab-hī ap'nā-kēr hukum
Your-Honour-of service doing-am, and ever-even Your-Honour-of orders

nabī tāreũ, au ap'nā mōhĩ kab-hũ ěk bok'rau-bhar nahĩ dīn
not disobeyed, and Your-Honour to-me ever-even one goat-even not gave
 kī mai ap'nē dōstan-kē sāth ānand kar'teũ Paī
that I my-own friends-of with rejoicing might-have-made But
 ap'nā-kēr yā larikā jaun paturīyan-kē sāth ap'nā-kēr
Your-Honour-of this son who harlots-of with Your-Honour-of
 dhan khāi-gā-hai, jab'hin ābā tab'hin wō-kē khātīr
fortune has-eaten-up, when-even he came then-even him-of for-the-sake
 ap'nā achobhā bhōjan kīnhen-hai' Bāp wō-sē kalus kī
Your-Honour good feast made-has.' The-father him-to said that
 'bētā, taĩ sab dīn mōrē sāth hayē au jaun-kuchh mōrē hai taun sab
'son, thou all days me with art and what-ever mine is that all
 tōr āy Paī ānand-karab au khus-hōb ucht rabā-tai, kāhē-sē hī
thine is But to-make-merry and to-be-pleased proper was, because that
 yā tōr bhāī mari-gā-tāĩ, phērī-kāĩ jīyā-hāĩ, herāi-gā-tai,
this thy brother having-died-went, again has-come-to-life, having-been-lost-went,
 phērī-ke milā-hai'
again has-been-found'

[No. 26]

INDO-ARYAN FAMILY

MEDIATE GROUP.

EASTERN HINDI

BAGHELĪ DIALECT.

(REWA, BAGHELKHAND AGENCY)

SPECIMEN II.

हम पाँचन-मा आपुस-मा जिमौ जाघा खातिर लड़ाई होइ-गै-तै । पहिले सब भाई सामे-मा रहे-हैं पुन निनार होइ-गे । पहिले बहुत लड़ाई रही-है पै अब सब मुकदमा पट-पटाइ-गे । अब बैसन-मा कौनौ लड़ाई नहीं आय । पै अब-हूँ पहिलेन की लड़ाई-के मारे नौक-के बोल-चाल नहीं आइ । औ तब-हिन से आपुस-का खावौ पियव छूट-है । जाघा काहे अजी दिहिन-रहै पै गमी परि-गै । तीन-ते न पहुँचे ता मुकदमा खारिज होइ-गा । पट्टी-मा पाँच छ जने पट्टीदार रहे-हैं । उई मर-गे और उन-कर जाघा सरकार-मा जप्त होइ-गै । अब हमार दुइ जने भाई-के पट्टी रहि-गै-है ॥

TRANSLITERATION AND TRANSLATION

STATEMENT OF AN ACCUSED PERSON

Ham-pāchan-mā	āpus-mā	jimi	jāghā	khātir	larāi	hoi-gai-tai		
<i>We five among</i>	<i>with-one-another</i>	<i>land</i>	<i>ground</i>	<i>for</i>	<i>quarrel</i>	<i>took-place.</i>		
Pahulē	sab	bhāi	sājhē-mā	rahē-haī	Pun	ninār	hoi-gē	
<i>Formerly</i>	<i>all</i>	<i>brethren</i>	<i>conjontly</i>	<i>lived</i>	<i>Again</i>	<i>separate</i>	<i>became.</i>	
Pahulē	bahut	larāi	rahī-hai	Pai	ab	sab	mukad'mā	pat-patāi-
<i>Formerly</i>	<i>much</i>	<i>quarrel</i>	<i>existed</i>	<i>But</i>	<i>now</i>	<i>all</i>	<i>cases</i>	<i>have-been-</i>
gē.	Ab	wasan-mā	kaunau	larāi	nahī	āy	Pai	
<i>compromised</i>	<i>Now</i>	<i>in-such(-a-sense)</i>	<i>any</i>	<i>quarrel</i>	<i>not</i>	<i>is</i>	<i>But</i>	
ab-hū	pahulen-kī	larāi-hē	mārē	nik-ke	bōl-chāl	nahī	āi	
<i>even-now</i>	<i>previous</i>	<i>quarrel-of</i>	<i>reason-by</i>	<i>good-having-done</i>	<i>talk</i>	<i>not</i>	<i>is</i>	
Au	tab'hin-sē	āpus-kā	khābau-piyab	chhūt-hai	Jāghā-kāhē			
<i>And</i>	<i>since-then</i>	<i>with-one-another</i>	<i>eating-and-drinking</i>	<i>is-stopped.</i>	<i>Land-for</i>			
arji	dihim-rahai	Pai	gamī	pari-gai,	taunē-tē	na		
<i>application</i>	<i>they-had-submitted</i>	<i>But</i>	<i>mourning</i>	<i>happened;</i>	<i>thereby</i>	<i>not</i>		
	pahūchē	tā	mukad'mā	khārij-hoi-gā	Pattī-mā	pāoh		
	<i>they-reached(-the-court)</i>	<i>hence</i>	<i>the-case</i>	<i>was-dismissed</i>	<i>The-share-in</i>	<i>five</i>		
chha	janē	pattī dār	rahē-haī	Uī	mar-gē	aur	un-kar	jāghā
<i>six</i>	<i>persons</i>	<i>co-sharers</i>	<i>were</i>	<i>They</i>	<i>died</i>	<i>and</i>	<i>their</i>	<i>land</i>

Sar ¹ kār-mā	japt-hoi-gai.	Ab	hamār	dui-janē	bhāi-kāī	paṭṭi
<i>Government-in</i>	<i>was-appropriated</i>	<i>Now</i>	<i>my</i>	<i>two-persons</i>	<i>brothers-of</i>	<i>share</i>
rahi-gai-hai						
<i>remains</i>						

FREE TRANSLATION OF THE FOREGOING

We had a dispute amongst ourselves ¹ about land. Formerly all our brethren lived conjointly, but later on we became separate. Formerly there was a great dispute, but now all the cases have been compromised, and at present, in that sense, we have no enmity, but still we are not on speaking terms on account of the original quarrel, nor do we eat or drink together. They had submitted an application for the land, but there happened to be a mourning for the death of a relative, and, owing to their not reaching the court in time, the case was dismissed. There used to be five or six co-sharers, but they died and their land was attached by Government. Now all that remains is the share of myself and my brother.

It will suffice to give a short specimen for the dialect of the Sōn-pār portion of Mirzapur district. The only peculiarity of this dialect is that it sometimes borrows words and phrases from the Western Bhojpuri of the centre of the district. Thus, *bhaīl*, in the specimen, is Western Bhojpuri, not Baghelī. So the futures *jāb*, I will go, and *lahāb*, I will say, are borrowed from Western Bhojpuri, and give the extract an air of being written in Awadhī which also uses this future with *b*.

¹ The word *pāṭhan*, the oblique plural of *pāṭh*, five, is used here to signify a collection,—‘all of us’

[No 27]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDĪ.

BAGHELĪ DIALECT

(SŌN-PĀR TRACT OF DISTRICT MIRZAPUR)

Ek ād'mi-kō dō bētā rahē Aur chhōtā bētā bāp-sē
 One man-of two sons were And the-younger son the-father-to
 kahis, 'dauā, chij-batus-mē jawan mōr bakh'rā hōy bāt dē'
 said, 'father, things-in which my share may-be dividing give-me'
 Tab wah āpan jūkā-kā dōnō jan-kē bāt dihis Thōrē din
 Then he his own livelihood both persons-to dividing gave A-few days
 bhañl-hōi kī chhōtā chhaūṛā sab jōr-batōr-ke lē-ke
 night-hate-become (passed) that the-younger son all collecting taking
 dūr dēs-mē chal-gais, aur kul-hī pūjī gūṛāi-mē urāy-dihis
 far country-into went-away, and all-even property debauchery-in squandered.
 Aur jab sab urāy-chukal tab woh dēs-mē barā bhāri akāl
 And when all squandering-finished then that country-in very great famine
 paris. Tab wah-kā jarūrat bhañs, 'Tab wah dēs-kē ik jan
 fell Then him-to want became Then that country-of one person
 thān gais Wah tab āpan khēt-mē sūar charāwe-ke kañ-dihis
 near he-went He then his-own field-in sown to-feed employed-him.
 Aur bhūsi-sē āpan pēt bharē-kē rājī rahis jawan sūar
 And husks-with his-own stomach to-fill agreed he-was which sown
 khāt-rahē. Aur oh-kā kōi nāhī dihis. Aur jab ō-kar jī
 eating-were And him-to anybody not gave And when his mind
 thikāñ bhañs, tab kahis, 'ham'rē dāū-kē nōkar kit'nē haihāñ
 settled became, then he-said, 'my father-of servants how-many will-be
 jin-kā rōti bhar-pēt milat-hais aur bach-rahāt-hais, aur mañ bhūkhan
 whom-to bread full-belly is-given and saved-remains, and I from-hunger
 marat-hū Āpan dāū-kē pās chālal-jāb aur kabab kī, "dāū,
 dying-am My-own father-of near I-will-eat-keep-up and I-will-say that, "father,
 moh-sē barā kasūr Bhag'-wān-kē marē aur tōr marē bhañs Aur
 me-by great fault God-of near and thee near became. And
 mañ tōr bōtā kah-bē lāyak nāhī bariyō Ap'nē nok'ran-kī nāñ
 I thy son to-be called worthy not am Thy-own servants-of like
 mōhū-kē rakh-lē"
 me-too keep."

THE BROKEN DIALECTS OF THE WEST.

Immediately to the west of Baghēli, the language is Bundēli, but between the two there are a number of border dialects which are a mixture of both languages. Although these lie to the west of Awadhī as well as of Baghēli, they are all more nearly akin to the latter than the former; in that, instead of the *b*-future, we have the one with *h*, and sometimes even meet the typical Baghēli enclitic *ta*. One peculiarity of Eastern Hindī is very prominent in these languages, *viz*, the preference of *wa* for *o*, of *wā* for *ō*, of *ya* for *e*, and of *yā* for *ē*. This, as has been previously pointed out, is frequent both in Awadhī and in Baghēli, but there it does not occur to anything like the same extent as it does in these western broken dialects. This is mentioned here once for all. In dealing with the broken dialects, I shall not attempt to point out every instance of its occurrence.

TIRHĀRĪ.

This language has been reported from five districts lying on the banks, in Hindōstānī *tīr*, of the River Jamna, *viz*, on the north bank, Fatehpur and Cawnpore, and on the south bank Banda, Hamirpur, and Jalaun. As its name implies, it is the language of the river banks, along which, only, it is spoken. From all these districts, it has been returned as a dialect of Bundēli. This is, however, an incorrect description. As a matter of fact, the name is not that of any one dialect at all, but, according to locality, it represents three distinct dialects. In Jalaun, the dialect which is named Tirhārī is good Bundēli. In Cawnpore, it is Kanaujī with some admixture of Awadhī. While in Fatehpur, Banda, and Hamirpur it is Baghēli mixed with Bundēli, the proportion of the latter language increasing as we go westwards. The name should properly be spelt *Tir'hārī*, but I follow the more usual and convenient method of writing it Tirhārī.

The Tirhārī of Jalaun will be described when dealing with Bundēli. That of Cawnpore will be found under the head of Kanaujī. At present we shall only discuss the various forms of it which occur in the three remaining districts.

The number of speakers of Baghēli Tirhārī is reported to be as follows —

Fatehpur	.	.	.	.	.	197,700
Banda	.	.	.	.	.	25,000
Hamirpur	.	.	.	.	.	3,000
TOTAL						225,700

We shall commence with the Tirhārī of Banda. The specimen is a version of the Parable of the Prodigal Son. In the very first sentence, we meet an instance of the peculiarity of spelling just noticed, *viz*, in the word *gadyāl* for *gadēl*, a son. The conjugation of the verbs is as in Awadhī, and so is the declension of nouns, except in one important point, *viz*, that before transitive nouns in the past tense, the Agent case is used with the Western Hindī and Bundēli suffix *nē*. This occurs even before verbs which are conjugated in the Awadhī manner, in which, at the present day, the active, and not the passive, construction is usual. Thus, in the third sentence of the following specimen, we have *maṛai-nē bāṭi dihis*, the man divided, or more literally, by the man divided (for 'it was divided by him'). So also in many other cases. Sometimes, as in *bāpaṭi*, *bap'wa*, the Agent case is in the form of the oblique case ending in *ai* or *ai*, instead of suffixing *nē*. This is an interesting survival from the old Prakrit dialect of the locality.

[No. 28.]

INDO-ARYAN FAMILY

MEDIATE GROUP

EASTERN HINDI

BAGHELĪ (TIRUĀRĪ BROKEN) DIALECT

(DISTRICT BANDA)

कौनेउँ मड़ई-के दुद्र गद्याल रहै । उन अपने बाप-तन कहिन कि
 अरे मोरे बाप तैं हमरे हीसन-का माल टाल हमैं बाँटि दे । तब मड़ै-ने आपन
 सब लैया पुँजिया दानौँ गद्यालन-का बाँटि दिहिस । कुछ दिन बीते छोटे
 गद्याले आपन सब माल टाल जमा किहिस । औ लै-कै बड़ी दूरी बिदेसै
 निकरि गवा । हुन आपन सब रुपया पैसा गुंडई-माँ उठाय डारिस । जबै सब
 लैया पुँजिया लाय गै तब उई देसवा-माँ बड़ा भारी काल पड़ा । तब उही
 रोज २-कै खरिच खरावा-कै दिक्कत होनि लाग । तब वो वहि देसवा-की एक
 रहौस महाजन-के लगे गवा । औ जाय वहि-तैं भेंट भलाई किहिसि । वहीँ
 वही आपने ग्यातन-माँ सुवरन-के चरावै-के वरे पठवाइस । वो वही भूसी
 खाय निवाह करतै जिही सूवर खात-रहै । पै कौनेउँ मड़ै-ने वही वही न
 खाँय दिहिस । जब वही होस भा तब अपने मन-माँ कहिसि कि दिख-ले मोरे
 बाप-के बहुत से नौकरिहन-का इतना मिलत-है कि उई अच्छी तहन प्याट
 भर खाति-है औ कुछ बचाय ल्यात-है । हाय बाप रे मैं भूखन मरत-हौँ ।
 अब हिन-ते अपने बाप-के लगे जैहौँ और वहि-ते कहिहौँ कि ओ मोरे काका
 मैं नरायन-के उलटे औ तोरे सौँचे अपराध किछूँ । औ मैं यहि लायक
 नहीं आछूँ कि त्वार गद्याल वाजौँ । मोहीं अपने और मनूरन की तरह
 राखि ल्याव । यहि-के पाछे वो उठा औ अपने बपवा-के लगे आवा । पै
 अवे वो अपने बपवा-के लगे न पहुँचा-रहै कि वहि-के बापैं दूरी-तै दौखिस
 औ मारे स्वाह-के दौरा औ बिठौना-के गरे-माँ छिपट गा । और वही
 चूमिस । गद्याले कहिसि कि ओ मोरे काका मैं नरायन-के उलटे औ तोरी
 आँखिन-के सौँचे अपराध किछूँ औ यहि लायक नहीं आछूँ कि त्वार बेटवा
 कहाउँ । पै बपवै अपने नौकरिहन-का हुकुम दिहिसि कि सब-ते नौक
 उडिना लाय यही पहिरावो औ यहि-की अँगुरी-में मुदरी पहिराओ औ
 गोडेन-माँ पनहीं पहिराओ । औ मोहीं खाँय औ खुसी करै द्यव । कहे-ते-

कि यो म्वार गद्याल फिर-कै जिया-है यो हिराय गा-रहे तीन पुनि कै मिला-है । औ उद्र बापौ बिटवा खुसी करै लाग ॥

यहि जून वहि-कर बड़कौना गद्याल ख्यात-माँ रहै । जब वह पुनि घर-के लगे आवा तबै वहि-के कानेन-माँ नाचै । गावै-कै आवज परी । वही नौकर-न-ते याक-का बुलाइस औ पूँछैसि कि यहि-कर का कारन है । नौकर वै कहौ कि त्वार कुटकौना भैवा आवा-है । औ तोरे बपवै उहि-के अच्छी तहन लौटि आवै-के कारन सब-का न्यूत किहिसि-है । बड़कौना भैवा यही बात-पर रिसहाय उठा औ घरवा-के भीतरै नहीं जात-रहै । तब वहि-कर बपवा वहिरे आवा औ बहुत मनाइस औ फुसलाइस । औ बड़कौना बिटवै कहैसि कि देखि ले इतने दिनन मै तोरि ठहल किछू औ तोरे हुकुम-के बाहिर कब्यौ नहीं होखू तै मोहीं कतौ इतनिऔ मदत नहीं दिहे कि मै अपने साथिन-के सँघै खुसी करखू । पै जैसे या त्वार कुटकौना बिटवा आवा जिहीं त्वार सब माल टाल गुंडई-माँ लाय डारिस तै न्यूत किहे । बपवै कहौ औ मोरे बिटवा तै सब दिन मोरे साथ रहा आव औ सब जौन म्वार है मानौ त्वारै आय । यहै उचित रहै कि हम न्यूत करन औ खुस ज्ञान काहे कि यो त्वार भाई आय । मरि-कै जिया-है । हिराय गा-रहे तीन पुनि कै मिला-है ॥

[No. 28]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI

BAGHELI (TIRHARI BROKEN) DIALECT.

(DISTRICT BANDA)

TRANSLITERATION AND TRANSLATION

Kauneū marai-kē dui gadyāl rahaī Un ap'nē bāp-tan kahin
A-certain man-of two sons were They their-own father-to said
 ki, 'arē mōrē bāp, taī ham-rē hīsan-kā māl-tāl hamaī bāti
that, 'O my father, thou our shares-of property us-to dividing
 dē ' Tab marai-nē āpan sab laiā-pūjiyā dwānāū gadyālan-kā
give' Then the-man-by his-own all substance both sons-to
 bāti dihis Kuchh din bitē chhōtē gadyālē āpan sab
dividing was-given-by-him. Some days having-passed the-younger son his-own all
 māl-tāl jamā-kahis Au lai-kāī bari dūri bidēsaī
property collected. And taking-it very distant foreign-county-to
 nikari-gawā Hun āpan sab rup'yā paisā gūdaī-mā uthāy-dāris
went-away There his-own all money pice debauchery-in he-spent.
 Jabai sab laiā-pūjiyā lāy-gai, tab uī des-wā-mā barā bhārī
When all substance was-burnt-up, then that country-in very heavy
 kāl parā Tab uhi rōj-rōj-kāī kharōb-kharābā-kāī dikkat hōnī
famine fell Then him every-day-of expenditure-of trouble to-be
 lāg Tab wō wahi des-wā-kē ek rahis mahājan-kē lagē gawā au
began Then he that country-of one well-to-do banker-of near went and
 jāy wabi-tē bhēt bhalāī kihis. Wahi wahi āp'nē khyātan-mā
going him-to greeting did Him-by he his-own fields-in
 suwaran-kē charāwāī-kē-barē path-wāis Wō wahi bhūsi khāy nibāh
swine feeding-for was-sent-by-him He those-very husks eating support
 kar'tai jihī sūwar khāt-rahāī, pai kauneū-marai-nē wahi
would-have-done which the-swine used-to-eat, but any man-by to-him
 wahan na khāy-dihis. Jab wahi hōs bhā tab ap'nē man-mā
that-too not to-eat was given-by-him When to-him senses became then his-own mind-in
 kahis ki, 'dikh-lē, mōrē bāp-kē bahut-sē naukarihan-kā it'nā
he-said that, 'see, my father of many servants-to so-much
 milat-hai ki uī achchhi-tahan pyāt-bhar khāti-haī au kuchh
is-given that they in-a-good-way belly-full eat and some
 hachāy-lyāt-haī. Hāy, bāp-rē, māī bhūkhan marat-haū Ab
they-save Alas, father-O, I from-hunger dying-am Now

hin-tē ap'nē bāp-kē lagē jaihaū aur wahi-tē kahihaū kī,
here-from my-own father-of near I-will-go and him-to I-will-say that,
 "Ō mōrē kākā, maī Narāyan-kē ultē aur tōrē saūghē ap'rādī kīhyū,
"O my father, I God-of opposite and thee before sin did,
 au maī yahi lāyak nahī āhyū kī twār gadyāl bājaū Mōhī
and I this-for fit not am that thy son I-may-be-called Me
 ap'nē aur majūran-kī tarah rākhi-lyāw." "Yahi-kē pāchhē wō uthā
thy-own other labourers-of like keep" "This-of after he arose
 au ap'nē bap'wā-kē lagē āwā Pai abī wō ap'nē bap'wā-kē lagī
and his-own father-of near came But yet he his-own father-of near
 na pahūchā-rahāī kī wahi-kē bāpaī dūri-tai dikhī aur
not had-arrived that his father distance-from saw and
 mārē-mwāh-kē daurā au bitaunā-kē garē-mā chhipat-gā, aur wahi
through-love-of he-ran and the-son-of neck-about applied-himself, and him
 chūmis Gadyālē kahī kī, 'Ō mōrē kākā, maī Narāyan kē ultē
he-kissed The-son said that, "O my father, I God-of opposite
 au tōrī ākhin-kē saūghē ap'rādī kīhyū au yahi lāyak nahī āhyū
and thy eyes-of before sin did and this-for worthy not am
 kī twār bet'wā kahāū' Pai bap'wai ap'nē naukarhan-kā
that thy son I-may-be-called' But the-father his-own servants-to
 hukum dihi kī, 'sab-tē nīk urnā lāy yahi pahirāwō; au
orders gave that, 'all-than good wrapper bringing this-one put-on, and
 yahi-kī āguri-mē mud'rī pahirāō au gōren-mā pan'hī pahirāō Au
this-one-of finger-on a-ring put and feet-on shoes put And
 mōhī khāy au khusī karāī dyāw; kāhē-tē kī yō mwār gadyāl
me eat and merry make let, because that this my son
 phir-kāī jiyā-hai, yō hurāy-gā-rahāī, taun punī kāī milā-hai
again has-come-to-life, this had-been-lost, he again has-been-found
 Au uī bāpau bit'wā khusī karāī lāg
And they father son merriment to-make began

Yahi jūn wahi-kar bap'kaunā gadyāl khyāt-mā rahai Jab wahi
This time his elder son field-in was When he
 punī ghar-kē lagē āwā, tabai wahi-kē kānen-mā nāchāī gāwāī-kāī
again house-of near came, then his ears-into dancing singing-of
 āwaj pari. Wahi naukarhan-tē yāk-kā bulāis au pūchhesī kī, 'yahi-kar
sound fell He servants-from one called and asked that, 'this-of
 kā karan hai?' Naukar wāī kahī kī, 'twār chhut'kaunā
what cause is?' The-servant to-him said that, 'thy younger
 bhaiwā āwā-hai, au tōrē bap'wai uhi-kē achchhi-tahan lautī-āwāī-kē
brother come-is, and thy father his in-a-good-way having-retained-of

kārān sab-kā nyūt kihī-hai' Bar'kaunā bhaiwā yahī bāt-par rīshāy
because all-of feast made-has' The-elder brother this talk-on being-angry
 uthī au ghar'wā-kc bhit'rai nahī jāt-rahai Tab wahī-kar bap'wā
groce and house-of inside not going-was Then his father
 bahīr āwā au bahūt manāis au phus'lāis Au bar'kaunā bit'wai
outside came and much appeased-him and coaxed And the elder son
 kahesi kī, 'dēkbī-lc, it'nē dinan māī tōrī tabal kihyū au tōrē
said that, 'see, so-many days I thy service did and thy
 hukam-kē bāhir kabbaū nahī hōtyū, tāī mōhī kataū it'nio
order-of out ever not used-to-become, thou to me ever so much
 madat nahī dīhī kī māī ap'nē sāthīn-kē sāghai khusī
help not gavest that I my-own companions-of in-company merriment
 kar'tyū Pai jaisē yā twār ebhut'kaunā bit'wā āwā jihī twār
might-have-made But as this thy younger son came who thy
 sab māl-tāl gūdaī-mā lāy-dāris, tāī nyūt kihē' Bap'wai kahī,
all property wickedness-in burnt-up, thou feast madest' The-father said,
 'O mōrī bit'wā, tāī sab dīn mōrē sāth rahā-āw, au sab jaun mwār
'O my son, thou all days me with livest, and all what mine
 hai mānāū twārai āy Yahrī uchit rahai kī ham nyūt karan
is as-it-were thine is This proper was that we feast may-make
 au khus hīwān kāhē kī yō twār bhāī āy, marī-kāī,
and pleased may-become because that this thy brother came, having been-dead,
 jiyā-hai, hīrāv-gā-rahai, taun punī-kāī milā-hai'
has-become-alive, had been-lost, he again has been-found'

The district of Fatehpur is situated on the north bank of the river Jamna, and the Tirhārī spoken there closely resembles that of Banda. The only difference of importance is that the Agent case with *nē* is not used before the past tenses of transitive verbs. We still meet the *h*-future. As an example of the peculiarity of spelling already alluded to, we may quote from the second sentence of the specimen the word *lahyasi* for *lahesi*, he said. It is not necessary to give a complete specimen of this dialect. A short portion of the Parable of the Prodigal Son will be sufficient. Note the oblique form *par-dyāsai*.

[No 29]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI

BAGHELĪ (TIRHĀRĪ BROKEN) DIALECT

(DISTRICT FATEHPUR)

याक मणई-के दुइ बेटवा रहैं। उन-माँ लहुरवा बेटवा अपने वाप-ते कहिसि जौन खार होसा होय तीन बाँटि द्याव। औ थोर दिनन-माँ लहुरवा बेटवा आपनि सब जसा बटुरियाय-कै दूरी परद्यासै चला गवा औ ह्वाँ आपन सब जसा लुचाल-माँ बहाय दिहिसि। औ जबै सब चुकि गा वहि द्यास-माँ बड़ा दुर-दिन परा औ वह जम्मे कगाल होइ चला। तवै वा द्यास-के याक भागमान के ह्वाँ रहै लाग। तव वह अपने ख्यातन-माँ खार ताकै पठइस औ वह चाहत-रहै कि उन बोकलन-ते जो खार खात-हैं आपन पेट भरै। वही न कोज द्यात-रहै। तव चेत-कै कहिसि कि मोरे वाप-के ह्वाँ मँजूरन-का बहुत रोटी है औ मैं भूखन मरत-हौं। अब मैं अपने वाप-के ह्वाँ जैहौं औ वहि-ते कैहौं कि दादा मैं द्यू-का औ त्वार अपराध किह्योँ अब मैं यहि लायक नहीं अहिउँ कि त्वार लरिका होउँ। जस और मँजूर हैं तस म-हूँ-का राखु ॥

[No 29]

INDO-ARYAN FAMILY

MEDIATE GROUP

EASTERN HINDI

BAGHELII (JINHARI BROKEN) DIALECT

(DISTRICT FATEHPUR)

TRANSLITERATION AND TRANSLATION

Yāk manai-kē dui bet'wā rahanī Un-māi lahur'wā bet'wā ap'nē
One man-of two sons were Them-in the-younger son his own

bīp-tē kahvasi, 'jaun mwār hīsā hōy taun bāṭi dyāw.' Au
father-to said, 'which my share may-be that dividing give' And

thōrē dinan-māi lahur'wā bet'wā āp'nī sab jamā baṭuriyāy-kāi
a-few days-in the-younger son his-own all property having-collected

dūri pr dyāsai chālā-gawā, au hīwā āpan sab jamā
a-far foreign-country-to went-away, and there his-own all property

ku-chūl-māi bahiy-dihai Au jabai sab chuki-gā wahi dyās-māi barā
evil-conduct-in wasted And when all was-spent that country-in great

dur-din parī Au wahi jammai kangāl hōi-chalā Tabai wā dyās-kē
famine fell And he totally indigent began-to-be Then that country-of

yāk bhīg'mān-kē hīā rabāi lāg Tab wahi ap'nē khyātan-māi
one rich-man of near to-live he-began Then he his-own fields-in

swār tīkai pathai Au wahi chāhat-rahai kī un bok'lan-tē
same to-catch sent(-him) And he desiring-was that those husks-with

jō swār khat-hai āpan pēt bharai Wahau na
which the same eating-are his own belly he may-fill That-even not

kōū dvāt-rahai Tab chētī-kāi kahai kī, 'mōrē bāp-kē hīā
any-body used-to give Then remembering he-said that, 'my father-of near

mājūran-kā bahut rōti hai au māi bhūkhan marat-hai Ab
field-labourers to much bread is and I from-hunger dying-am Now

māi ap'nē bāp-kē hīā jahaū au wahi-tē kahaū kī, "dādā,
I my-own father-of near will-go and him-to I-will-say that, "father,

māi Dayū-kā au twār ap'rādī kahō Ab māi yahi lāyak nahī
I God-of and thy son did Now I this-for worthy not

ahiū kī twār larikā hōū Jas aur mājūr hai tas ma-hī-kā
am that thy son I-may-be As other labourers are so me-too

rākhu"
 keep"

West of Banda, and also on the south side of the river Jamna, lies the district of Hamirpur. Here, as might be expected, the Tīrhārī is more mixed with Bundēli than in the two districts from which specimens have just been given. Thus we not only have Baghēli verbal past tenses, with the case of the Agent with *nē* preceding as the subject, but we also have in such cases instances of the true past tenses of the Bundēli verb. In fact in Hamirpur the verb seems to take the Baghēli or the Bundēli form at the caprice of the speaker. An instance of the Baghēli form in the following specimen is *chhut^a kawā-nē kahis*, the younger said, in the second sentence. On the other hand, we have Bundēli forms like *wah-nē bāit dīn*, he divided, *chalō*, he went, and *jih-nē pathaō*, who sent.

A few sentences of the Parable of the Prodigal Son will be sufficient as a specimen

[No 30]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHĒLĪ (TĪRHĀRĪ BROKEN) DIALECT

(DISTRICT HAMIRPUR)

उई मनई के दुइ लाला रहै। उई-माँ-ते छुटका-ने दादा-से कहिस कि
वापू धन-माँ-से जो मोर होइ सो मुँह-का दै दवा। वह-ने वह-का आपन धन
बाँट दीन। बहुत दिन न गै-रहै कि लहुरवा लाला बहुत कुछ जोर-के परदेस
चलो-गा। हुवाँ लुचपन-माँ दिन खोय दौन्हिस आपन धन उड़ाय दौन्हिस।
जब सब कुछ उड़-गा तब उई देस-माँ बड़ा अकाल परो। तब वा कंगाल
हुइ-गा। वा जा-के उई देस-की रहइयन-माँ-से एक-के घरै रहै लगा जिह-ने
वहै अपने खितवन-माँ सुवर चरावै-का पठओ। और वा उन छोहाँ-से जिन्है
सुवर खात रहै आपन पेट भरै चाहिस। और कोऊ नहीं वह-का कुछ देत-आइ ॥

[No 30]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDĪ

BAGHELĪ ('TIRHARĪ BROKEN) DIALECT

(DISTRICT HAMIRPUR)

TRANSLITERATION AND TRANSLATION.

Ūi manai-kē dui lālā rahaĩ Ūi-mā-tē chhut-kā-nē dādā-sē
That man-of two sons were Them-in-from the-younger-by the-father-to
 kahis ki 'bāpū, dhan-mā-sē jō mōr hōi sō mūh-kā
said that 'father, the-property-in-from which mine may-be that me-to
 dāĩ-dawā Wah-nē wah-kā āpan dhan bāt dīn Bahut dīn
give-away Him-by him-to his-own fortune dividing was given Many days
 na gau-rahāĩ ki lahur-wā lālā bahut kuohh jōr-ke par-dēs
not gone-had that the-younger son many things collecting a-foreign-land-to
 chalō-gā Huwā luhch-pan-mā dīn khōy-dīnhis, āpan dhan
went-away There debauchery-in days he-wasted, his-own wealth
 urāy-dīnhis Jab sab kuchh ur-gā tab ūi dēs-mā barā
he-squandered When all things spent-were then that country-in a-great
 akāl parō Tab wā kangāl hui-gā Wā jā-ke ūi dēs-kē
famine fell Then he poor became He going that country-of
 rahiyan-mā-sē ēk-kē gharai rahāĩ lāgā, jīh-nē wahai ap-nē
inhabitants-in-from one of house-at to-live began, whom-by he his own
 khit-wan-mā suwar charāwāĩ-kā paṭhaō, aur wā un chhīhā-sē jinhai
fields-in sown to-feed was sent, and he those husks-with which
 suwar khāt-rahāĩ āpan pēt bharē chāhis, aur kōū nahĩ wah-ka
swine used-to-eat his-own belly to-fill wished, and anyone not him
 kuchh dēt-āĩ
anything used-to-give

THE BANDA DIALECTS AND HAMIRPUR BANĀPHARĪ.

According to the *Imperial Gazetteer of India* the Districts of Banda and Hamirpur form part of the tract of country entitled Bundelkhand, and the various forms of speech spoken in these two districts have hitherto been universally considered to be forms of the language known as Bundēlkhandī or Bundēlī. As such also they have been reported by the local authorities for this Survey, and described in the *District Gazetteer**. An examination, however, of the specimens received from Banda shows that every dialect spoken in the district is, like the local Tīrhārī, really a form of Baghēlī with an admixture of Bundēlī forms of expression. This even applies to the dialect spoken in the south-west of the district near Kalnjar, which is locally known as, *tout court*, Bundēlkhandī. A similar state of affairs exists with regard to the form of the Banāpharī dialect spoken in the south-east of the district of Hamirpur.

The first specimen which I give is a version of the Parable of the Prodigal Son into the so-called Bundēlī dialect spoken near Kalnjar by 236,200 people. A glance at it will show that it is Eastern Hindī and not Bundēlī. Words like *lahis*, *dihis*, *kīnhis* and many others do not belong to the latter. They are pure Eastern Hindī. Moreover, the dialect is more distinctly Baghēlī than even Tīrhārī. Not only is there the *h*-future but there is also the typical Baghēlī verbal suffix *taī*, as in *mar-gā-taī*, he had died, and *chalat-āvat-taī*, he was coming. Here the suffix has distinctly the force of the Hindī *thā*, a circumstance which we have also noticed as being sometimes the fact in Baghēlī, and showing us the connection between it and the Bundēlī *tō*, plural *tē*, which is always used in this sense.

As in Tīrhārī, there are several Bundēlī forms scattered through the specimen. Such are *oh-nē path-wā*, he sent, *uḥhō*, he rose, *lar-kā-nē wahī-sē kahā*, the son said to him, *bāp-nē nutā kīn-hai*, the father has made a feast, *āō*, he came. It will be observed that when the Agent case with *nē* is used, the Eastern Hindī past tense in *is* is, as a rule, not used.

* A list of words and of a few of the grammatical forms of the so-called Bundēlī of Banda will be found on p. 104 of the *District Gazetteer*.

[No 31]

INDO-ARYAN FAMILY

MEDIATE GROUP

EASTERN HINDI .

BAGHELĪ (SO-CALLED BUNDELĪ) DIALECT

(DISTRICT BANDA)

एक मडई-के दुइ लरका रहैं। छाट लरका अपने बाप-से कहिस कि बाप तैं मोरे हींसा-का माल मुहीं दै दे। तब व आपन माल उन दुनहुन लरकान-का बाँट दिहिस। बहुत दिन-माँ छाट लरका आपन बहुत धन पूँजी इकट्ठा कीन्हिस औ बहुत दूरी दुसरे मुलुक-माँ चलो-गा औ छाँ आपन बहुत धन फ़ैल-सूपी-माँ उड़ाइस। औ जब वा आपन बहुत धन खरिच कर डारिस तब वा देस-माँ बड़ा अकाल परा औ वा साँगै लाग। औ वा-देस-के एक रहौस-के पास जाय-कै टिका। ओह-ने वह-का खेतन-माँ सुअरी चरावै-का पठावा। जित्ते सूअर चरत-रहैं उन-हिन-से वा चाहत-रहै कि उन-के छिलका-से म-हूँ आपन पेट भर लेओ-करौँ। पै कोऊ मडई वही कुए न द्यात-रहै। और जबै वह-का आपन सुरता आई तबै कहिस कि मोरे बाप-की कितन्यौ चाकर अस हैं जौन प्याट भर खात-हैं अउ मैँ भूखिन मरत-हौँ। मैँ अपने बाप-के पास जैहौँ अउ वह-से कहिहौँ कि बाप मैँ परमेसुर-की बे-मरजी-की किहे-हौँ अउ अब मैँ तोरे सान्छूँ रहैं लाइक निआहूँ कि त्वार लरका कहाउँ। मुँह-का आपन नउकर कर-ले। वा उठो अउ अपने बाप-के छाँ-का चल दिहिस। जब वा अपने घर-के थोरी दूर पहुँचा तब वह-का बाप मिला अउ दया कर-कै दीर-कै वह-का अपने गरे-माँ लगाय लिहिस औ वह-का पुचकारिस। तब लरका-ने वहि-से कहा कि बाप मैँ परमेसुर-की बे-मरजी पाप कीन्हो-हैं और तोरे सान्छूँ अब मैँ या तरन-का निआहूँ कि त्वार लरका कहाउँ। पै वह-के बाप-ने अपने नौकर-से कहा कि नौक नौक ओढ़ना ले आव औ यह-का पहिराव और येह-के हाथ-माँ मुँदरी पहिराय दे और येह-के पाँव-माँ जूता पहिराय-दे। चला खई पौ और खुसी मनई काहे-से कि म्वार लरका मर-गा-तै औ खोय-गा-तै तौन अब फिर मिला-है औ फिर जौ उठा-है। तब सब जने खुसी करै लाग॥

वही बीच-माँ वह-का बड़ा लरका खेतन-से चला आवत-तै। वोह-ने गावँ बजावँ कै अवाज सुनी औ एक नौकर-का बुलाय-कै पूँछिस कि का

हुदरहा-है। नौकर कहा कि त्वार भाई आवा-है और तोरे बाप-ने निउता कौन-है काहे कि वा अच्छी तरन-से आय गा-है। वडा लरका या सुन-कै रिसान कि मैँ घरे न जैहौँ। तव वह-का बाप घर-से निकर आवा औ वह-कै खुसा-मत किहिस। तव वा अपने बाप-से जवाव दीन्हिस कि देख मैँ वरिस दिन-से तोर सेवा करत-रह्यौँ औ तोर कहा मानत रह्यौँ। इतन्यौ पर तैँ मुँह-का एक छेरी-का वच्चातक न दिहे कि मैँ वह-का लै-कै अपने साथिन-के साथ खुसी मनौल्यौँ। पै जबै-से या तोर लरका आओ जेहि-ने तोरे बहुत माल-का पतुरियन-से खवाय लौन्हिस तैँ वहि-के खातिर निउता कौन्हे हा। तव बाप-ने वहि-से कहा कि बेठा तैँ तौ मोरे साथ हर-दम रहत-हा। जो कुछ मोरे पास है सब तोर आय। हम-का या उचित रहै कि हम सब जने खुसी मनावन औ अनन्द करन काहे कि तोर भाई मर-गा-तै तीन जी उठा और खोय-गा-तै तीन मिल-गा॥

[No 31]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI

BAGHELĪ (SO-CALLED BUḌĒLĪ) DIALECT

(DISTRICT BANDA)

TRANSLITERATION AND TRANSLATION

Ek manāi-kī dui lar'kī rabañ Chhwāt lar'kā ap'nō bāp sē
 One man of two sons were The-younger son his-own father-to
 kahis ki, 'bāp, tū mōrc hīs-ā-kā māl muhī dāi-dc' Tab
 said that, 'father, thou my share-of property me-to give-away' Then
 wa āpan māl un dun'han lar'kan-kā bāt dīhis Bahut
 Ie his own property those both sons-to dividing gave Many
 din-mā chhwāt lar'kā āpan bahut dhan pūji ikatthā kinhis
 days-in the-younger son his-own much property substance put-together
 au bahut dūri dūrc muluk-mā chālō-gā, au hwa āpan
 and very distant foreign land-into went-away, and there his-own
 bahut dhan phul-sūpi-mā urūs Au jab wā āpan bahut
 much fortune debauchery-in wasted And when he his-own much
 dhan kharich-kar-dāris, tū wā dcs-mā barā akāl parā,
 fortune spent, then that country-in o-great famine fell,
 au wā māgāi lāg Au wā dcs-kō ek rahis-kō pās
 and he to beg began And that country-of one gentleman-of near
 jir-kāi tikī Oh-nō wah-kā khōtan-mā sunri charāwē-kā path'wā
 going he stayed Him-by him fields-in some feeding-for it-was sent
 Jittō sūar charat-rahāi, un'hin-c wā chāhat-rahāi ki, 'un-kō
 As-many since were grazing, them-from he desired that, 'their
 chhūl'kā-c mā-hī āpan pēt bhar-lō-karāñ,' paī kōū marāi
 hush-c-with I-too my-own stomach may-keep-filling,' but any man
 wahī kuchh na dāt-rahāi Aur jabai wah-kā āpan sur'tā āi
 to-him any-thing not used-to-give And when him-to his recollection came
 tabai kahis ki, 'mōrc bāp-kē kit'nyau chākar as haī
 then he-said that, 'my father-of how-many servants such are
 jaun pyāt-bhar khāt-hē, aū māi bhūkhin marat-haū Māi
 who belly-full eat, and I from-hunger am-dying I
 ap'nē bāp-kē pās jābaū aū wah-sē kahibaū ki, "bāp, māi
 my-own father-of near will-go and him-to I-will-say that, "father, I
 Par'mēsur-kī bē-mar'jī-kē kihē-haū aū ab māi tōrē sāmhi
 God-of disobedience have-done and now I thee before

rahāī lāik māhū kī twār lar^akā kahāū Mūh-kā āpan
to-live worthy not-am that thy son I-may-be-called Me thy-own
 naūkar kar-lē.” Wā uthō aū ap^anē ,bāp-kē hyā-kā chal-dihis. Jab
servant make” He arose and his-own father-of near-to set-out When
 wā ap^anē ghar kē thōri-dūr pahūchā tab wah-kā bāp
he his-own house-of (within-)little-distance arrived then his father
 milā aū dayā kar-kāī daur-kāī wah-kā ap^anē gārē-mā
met-him and compassion doing running him his-own neck-on
 lagāy-lihis, au wah-kā pūch^akāīs Tab lar^akā-nē wāhī-sē kahā
applied, and him caressed Then the-son-by him-to it-was-said
 kī, ‘bāp, māī Par^amēsur-kē hē-mar^aji pāp kinhyō-haī aur tōrē
that, ‘father, I God-of disobedience sin have-done and thee
 sām^ahū, ab māī yā taran-kā māhū kī twār lar^akā kahāū
before, now I this sort-of not-am that thy son I-may-be-called’
 Paī wah-kē bāp-nē ap^anē naukar kahā kī, ‘nik nik
But his father-by his-own servants it-was-said that, ‘good - good
 orh^anā lāī-āw au yah-kā pahirāw, aur yeh-kē hāth-mā
wrapper bring and this-one-on put; and this-one of hand-on
 mūd^ari pahirāy-dē, aur yeh-kē pāw-mā jūtā pahirāy-dē Chalā,
ring put-on, and this-one-of feet-on shoes put-on Let-us go,
 khai pi aur khusī manāī, kāhē-sē kī mvar
let-us-eat let-us drink and rejoicing celebrate, because that my
 lar^akā mar-gā-tai au khōy-gā-tai, taun ab phir milā-hai,
son dead-gone-was and lost-gone-was, he now again has-been-found,
 au phir jī uthā-hai’ Tab sab janē khusī karāī lāg
and again alive has-arisen’ Then all persons rejoicing to-make began
 Wāhī bich-mā wah-kā barā lar^akā khēten-sē chālā-āwat-tai. Woh-nē
That interval-in his elder son fields-from was-coming Him-by
 gāwāī bajāwāī-kāī awāj sunī au ēk naukar-kā bulāy-kāī pñohhis
singing dancing-of sound was-heard and one servant calling he-asked
 kī, ‘kā hui-rabā-hai?’ Naukar kahā kī, ‘twār bhāī
that, ‘what is-being-done?’ The-servant said that, ‘thy brother
 āwā-hai, au tōrē bāp-nē mutā kin-hai, kāhē-kī wā achohhī
come-is, and thy father-by feast made-is, because he good
 taran-sē āy-gā-hai’ Barā lar^akā yā sun-kāī risān kī, ‘māī
way-with has-come’ The-elder son this hearing grew-angry that, ‘I
 gharai na jaihaū’ Tab wah-kā bāp ghar-sē nikar-āwā au
house-to not will-go’ Then his father house-from came-out and
 wah-kāī khusāmat kihis Tab wā ap^anē bāp-sē jawāb dīnhis kī,
his coaxing did Then he his-own father-to answer gave that,
 ‘dēkh, māī baris-din-sē tōr sēwā karat-rabyō au tōr kahā
‘see, I years-since thy service have-been-doing and thy words

mānṛt-rāhyō, it'nyau-par taĩ mūh-kā ēk chhērī-kā bachobā
have-been-obeying, this-much-on-even thou me-to one she-goat-of young-one
 tak na dibē kī māĩ wāh-kā lāĩ-lāĩ ap'nē sāthn-kē sāth
even not gavest that I that taking my-own companions-of with
 khusī manautvaĩ, pai jabai-sē yā tōr lar-kā āō jehī-nē
rejoicing might-have-celebrated, but as-even this thy son came whom by
 tōrī bahut mil-kā paturīyan-sē khawāy-linhu, taĩ wāh-kē khātīr
thy much fortune harlots-by was-caused-to-be-eaten, thou him-of sake-for
 mutī kīnhc-hī ' Tab bāp-nē wāh-sē kabū kī, 'bētā, taĩ, tau,
feast hast-made' Then the-father-by him to was-said that, 'son, thou, verily,
 mōrē sāth har-dām rahat hā, jō-kuchh mōrē pās hai sab tōr
me with every-moment livest, what-ever me-of near is all thine
 āy Ham-kā yā uclut rahai kī ham sab janē khusī manāwan
is Us-to this proper was that we all persons rejoicing may make
 au anand karan, kāhē kī tōr bhāī mar-gā-tai, taun
and happiness may-do, because that thy brother dead-gone was, he
 jī uthā, aur khōy-gā-tai, taun mil-gā '
alive arose; and lost-gone-was, he found-went'

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ

BAGHELĪ (SO-CALLED BUNDELĪ) DIALECT

(DISTRICT BANDA)

SPECIMEN II.

Āth nau dīn bhayē mōr bhāī Bams-Gōpāl wa ghar-kī mubariyā
Eight nine days became my brother Bams-Gōpāl and house-of women
 Pirāg nabāy chālī-gaī rahai Maī ghar-mā akēl rahū
Allahābād to bathe gone-away had I house-in alone was
 Parō Buddh-ke dīnā dupahar-kā maī chārā lēn
The-day-before-yesterday Wednesday-of day noon-at I grass to-take
 hār chālā-gawā-rahū Duwārā-mā* Rām Sahāy apnē sālā-kō
field had-gone In-the-verandah Rām Sahāy my-own brother-in-law
 jeh^{kī} umir āth yā nau baras-kī huī baithār-gawā-rahū Thōrī-dēr-mā
whose age eight or nine years-of may-be I-had-caused-to-sit In-a-short-time
 jab maī chārā lē-kai ghar āu tau lar^{kā} duwārē-mā nā rahai
when I grass taking house-to came then the-boy verandah-in not was
 Kāsī Bāmhan mōrē bhītar-sē nik^{at}-chalā-āwat-rahai. Maī bōjh
Kāsī Brāhman my house-of-inside from was-coming-out I bundle
 chārā-kā nāwai-kā-kīn tau Kāsī bhāg-gā Maī
grass-of began-to-throw-down-(before-the-cattle) then Kāsī ran-away I
 hallā-kīn kī 'Kāsī mōrē bhītar-sē nikar-kāī bhāg-gāt-hai.'
raised-a-cry that 'Kāsī my house-of-inside-from coming-out is-running-away'
 Mur^{wā} Ohamār wa Babbū Kāyath ghar-sē nik^{sat} Kāsī-kā
Mur^{wā} shoe-maker and Babbū writer house-from coming-out Kāsī
 dikh-hain Aur bahut ād^{mī} jamā-huy-gayē Jab maī bhītar ghar-kē
have-seen And many men assembled When I inside house-of
 gaū dikh-tai ar^{wā}-mā das rupaiyā aur āth ānā, jaun
went I-saw in-the-earthen-pot ten rupees and eight annas, which
 dharē-rahē, nā milai Tab jānā kī Kāsī rupaiā churāv-lai-gawā
I-had-lept, not is-found Then I-knew that Kāsī rupees stole-away
 Jab maī hār gawā-iah tab duārē-kī sākar lagāy-gawā-rah
When I fields-to had-gone then door-of chain had-applied
 Sākar khōl-ke Kāsī bhītar ghar-ke ghusā au rupaiā churāyē-hai
The-chain opening Kāsī inside house-of entered and rupees has-stolen

* By 'duwārā' is not meant, as is generally supposed, the front of the house. In the phraseology of the village people 'duwārā' is that room of the house which is close to the chief entrance. Some call the 'osārā' or 'verandah' of the house 'duwārā'.

Kāl	ġjhī-birīṡā	mōr	bbāī	Pirāg-sē	āwā	Tab	āj
Yesterday	in-the evening	my	brother	Allahabad-from	came.	Then	to-day
rapāt-kī	āwī-hū	Mōr	dāwā	rupānā	ohurānē-kā	Kāsi-par	
report-for	I-hate-come	My	petition	rupees	to steal	Kāsi-on (against)	
u	Tah'kik it	chihāt-hū	Jō	likhāwā	sunā,	mōr	bayān
is	Inquiries	I-cant	That	I-have caused-to write	I-heard,	my	deposition
him							
it is							

GAHŌRĀ

Omitting the tract along the south bank of the River Jamna, the dialect spoken in the eastern portion of the district of Banda, as far as the River Bagam, is called Gahōrī. It closely resembles Tihārī except that the vocabulary (*e.g.* words like *dyārā*, wealth) has a greater flavour of Bundelī. A few sentences of the version of the Parable of the Prodigal Son will be a sufficient specimen. Note the instrumental *bhūkhēn*, by hunger. The dialect is reported to be spoken by 243,400 people. Sub dialects of it are called Pathī and Antar Pathā spoken in the south-east and south centre of the district, respectively.

[No 32]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

BAGHELĪ (GAHŌRĀ BROKEN) DIALECT

(DISTRICT BANDA)

कौनौ मड़ई-के दुइ लरिका रहैं। उइ लरिका अपने बाप-से कहिन कि अरे बाप तैं हमरे हींसा कै जजाति हम-का बाँट दे। तवै बाप आपन जजाति दोनहुँन लरिकन-का बाँट दिहिस। औ धीरे दिनन-माँ चुनकउना बेटौना सब द्वारा बाँटुर कै लिहिस औ बहुत दूरी परदास-का निकारि गा औ हुआँ आपन सब रुपिया कुकरम-माँ खरिच-कै डाइस। औ सब रुपिया वहि-का खरिच होइ गा औ वा मुलुक-माँ बहुत बड़ा दुर-दिन पड़ा औ वहि-का रोजीना-के खरिच-कै तंगई होयें लाग। तवै वा मुलुक-के एक रहय्या-से जाय-कै मिला जौन वहि-का अपने ख्यातन-माँ सुअरिन चरावै-का पठवाय दिहिस। अब वह लरिका वहू बूसी-का खाय-कै दिन काटेँ लाग जेहि-का सुअरी खाती-हे। पै कोऊ मड़ई वही न दीन। जवै वहि-कर अकिल ठिकाने भै तवै वा अपने मन-मा कहैं लाग कि द्याखी तौ मोरे बाप-के बहुतेरे नौकरिहन-का यत्ता मिलत-है कि उइ नौकी तरन खात-हैं औ कुछ बचाय ल्यात-हैं। हाय मै भूखेन मरत-हौं। अब चलि-कै अपने बाप-के लगे जइहौं औ वहि-से कइहौं कि अरे बाप मै दइउ-के खिलाफ औ तोरे आगे अपराध किछों औ मै या लाइक नइआहूँ कि त्वार बेटवा वार्जौं। मोहिँ-का अपने अउर मनूरन-की नई राखि ले ॥

[No 33]

INDO-ARYAN FAMILY.

MÈDIATÈ GROUP

EASTERN HINDĪ

BAGHELĪ (GAHŌRĀ BROKEN) DIALECT

(DISTRICT BANDA)

TRANSLITERATION AND TRANSLATION

Kaunau marai-kē dui larikā rāhāī Uī larikā ap'nē bāp-sē
A-certain man-of two sons were Those sons their-own father-to
 bahin ki, 'arē bāp, tāī ham'rē hīsā-kāī jajātī ham-kā bāt
said that, 'O father, thou our share-of property us-to dividing
 dē' Tabai bāp āpan jajātī don'hūn larikan-kā bāt dihis
give' Then the-father his-own property both sons-to dividing gave
 Au thōrē dinan-mā chun'kaunā beṭaunā sab dyārā bātūr-kāī-lihis,
And a-few days-in the-younger son all property collected,
 au bahut dūri par-dyās-kā nikarī-gā Au hūā āpan sab
and a-very distant foreign-country-to went-away And there his-own all
 rupiyā ku-karam-mā kharich-kāī-dāis Au sab rupiyā wahi-kā
rupees evil-conduct-in spent And all rupees him-to
 kharich-hoi-gā, au wā muluk-mā bahut bara dur-din parā Au
was-spent, and that country-in very great famine fell And
 wahi-kā rōjinā-kē kharich-kāī tangai hōyē lāg Tabai wā muluk-kē
him-to daily expenses-of want to-be began Then that country-of
 ēk rahayyā-sē jāy-kāī milā, jaun wahi-kā ap'nē khyātan-mā suarin
one inhabitant-to going he-met, who him his-own fields-in swine
 charāwāī-kā path'wāy-dihis Ab wah larikā wahū būsī-kā khāy-kāī
feeding-for sent Now that son those-very husks eating
 din kātāī lāg jehi-kā suari khātī-hē. Pai kōū marai wahau
days to-spend began which the-swine eating-were But any man that-too
 na dīn Jabai wahi-kar akil thikānē bhai tabai wā ap'nē
not gave When his senses right became then he his-own
 man-mā kahāī lāg ki, 'dyākchau, tau, mōrē bāp-kē bahutērē
mind-in to-say began that, 'see, verily, my father-of many
 naukarihan-kā yattā mulat-hai ki uī niki-taran khāt-haī, au
servants to so-much is-given that they in a-good-way eat, and
 kuchhu bachāy-lyāt-haī Hāy! māī bhūkhen marat-haū. Ab
something save Alas! I hunger-from am-dying Now
 chali-kāī ap'nē bāp-kē lagē jāīhaū au wahi-sē kaīhaū ki,
going my-own father-of near I-will-go and him-to I-will-say that,

"arē bāp, maĩ Dau-kē khilāph au tōrē āgē ap'rādhi kihvō
 "O father, I God-of against and thee before sin did
 au maĩ yā lāk naiāhū kī twār bet'wā bājaū Mohī-kā
 and I this-for worthy not-am that thy son I-may-be-called. Me
 ap'nē aūr majūran-kī nāī rākhī-lē"
 thy-own other labourers-of like keep""

JUṢAR

This is another dialect of the district of Banda, spoken by 114,500 people between the rivers Ken and Bagam. Sub-dialects of it are Kundri (there is also a Bundēli Kundri of Hamirpur) spoken in the north-western border of the district, Bagrāwal on the south-west, and Aghar in the centre. It contains a greater admixture of Bundēli forms than either Gahōrā or Tīrhārī, but not so much as the so-called Bundēli spoken near Kalinjar. An example of Bundēli occurs in the second sentence of the specimen *jūhan-nē kahō*, who said, while, in the very next sentence, we have the Baghēli *dīnhes*, he gave. We also meet the Baghēli suffix *taī* in *gā-taī*, he had gone. Here, as pointed out above, it is the equivalent of the Hindī *thā* and of the Bundēli *tō*. In one instance *rahayā-nē pathai dīnhes*, the inhabitant sent, we have the case of the Agent used with a Baghēli past tense. The specimen consists of the first few sentences of the Parable of the Prodigal Son.

[No 34.]

INDO-ARYAN FAMILY

MEDIATE GROUP

EASTERN HINDI

BAGHELĪ (JŪRAN BROKEN) DIALECT

(DISTRICT BANDA)

कौनेउ मँडई-के टुड़ वेठवा रहै* । जिन्हन-ने अपने वाप-से कहो कि अरे वाप मोरे हींसा-का छारा मोहीं दै-दे । तव वाप आपन छारा लड़कन-का वाँटि दीन्हैसि । घोड़े दिनन-मा छूट वेठवा अपने हींसा-का सब छारा डाँड़ी वाँटुर कर-के बहुत दूरी परदेसै निकरि-गा । वहाँ जाय-कै सब आपन छारा पतुरिया-वाजी-माँ उठाय-डारैसि । जब सब वहि-का रुपया उठि-गा और जौने द्यासै गा-तै ह्याँ बडा भारी अकाल परि-गा और वहि-का रोज-के खाय खरिच-कै तंगई होइ लागि तव वा वा द्यास-के एक रहैया-के ह्याँ गा । वा रहैया-ने अपने खेतन-माँ सोरी चरावै-का पठै दीन्हैसि । तव वा लरिका वा बूसी-का खाय-कै दिन काटै लाग जौनि सोरी खाती-रहै । फिर कुछ दिनन-माँ वहि-का कोऊ वा बूसि-उ न टेइँ लाग ॥

[No 34]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI

BAGHELĪ (JŪRAR BROKEN) DIALECT

(DISTRICT BANDA)

SPECIMEN I.

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TRANSLITERATION AND TRANSLATION

Kauneu mārai-kē du bet'wā rahaĩ, jūhan-nē ap'nē bāp-sē
A-certain man-of two sons were ; whom-by their-own father-to
kahō ki, 'arē bāp, mōrē hīsā-kā dyārā mohĩ dāĩ-dē'
it-was-said that, 'O father, my share-of property me-to give-away'
Tab bāp āpan dyārā lar'kan-kā bāti dīnhesi. Thorē
Then the-father his-own property sons-to dividing gave. A-few
dīnan-mā chhwāt bet'wā ap'nē hīsā-kā sab dyārā-dāĩ bātur-kar-ke
days-in the-younger son his-own share-of all property putting-together
bahut dūri par-dēsai nikari-gā Wabā jāy-kāĩ sab āpan
very distant foreign-country-to went-out. There going all his-own
dyārā paturiyā-bāzi-mā uthāy-dāresi Jab sab wahi-kā rup'ya
fortune harlotry-in he-squandered. When all his money
uthi-gā, aur jaunē dyāsai gā-tai, hwā barā bhāri
had-been-spent, and what country-to he-had-gone, there a-very great
akāl pari-gā aur wahi-kā rōj-kē khāy-kharich-kāĩ tangai hoĩ
famine fell and him-to daily food-expenses-of want to-be
lāgi, tab wā wā dyās-kē ēk rahaiyā-kē hyā gā Wā
began, then he that country-of one inhabitant-of near went That
rahaiyā nē ap'nē khētan-mā sōri charāwē-kā pathai-dīnhesi Tab
inhabitant-by his-own fields-in some to-feed he-was-sent Then
wā lar'kā wā būsī-kā khāy-kāĩ dīn kātāĩ lāg jāunī sōri
that son those husks eating days to-pass began which the-some
khāti-raham Phir kuchh dīnan-mā wahi-kā kōū wā būsī-u na
used-to-eat Again some days-in him-to anybody those husks-even not
dēĩ lāg
to-give began.

BANĀPHARĪ

The Banāphars are a Rajput tribe whose modern home centres round the city of Mahoba. The celebrated heroes Alhā and Udāl, whose exploits form the subject of an important epic sung over the greater part of Hindōstān, were Banāphars and served Parmāl or Paramarddī, king of that city. They are numerous in the south-east of the district of Hamirpur, and in the north of the Bundelkhand Agency. The dialect spoken in this part of the country is hence known as Banāpharī or Banparī. The specimens of Banāpharī received from Hamirpur are in a form of Eastern Hindī, resembling the dialects of Banda. They show more traces of the influence of Bundēli, and that is all. In the rest of the district of Hamirpur the language is Bundēli. Banāpharī is also spoken in the western portion of the Baghelkhand Agency and here and in the north of the Bundelkhand Agency, it is no longer Eastern Hindī corrupted by Bundēli, but is Bundēli corrupted by Eastern Hindī.

In the Bundelkhand Agency, Banāpharī is spoken in the Chandla Pargana of Charkharī, the Lauri Pargana of Chhatarpur, the Dharampur Pargana of Panna, in the Jagirs of Naigawan Rebar, Gaurihar and Beri, and in the States of Ajaiagarh and Baoni. In the Baghelkhand Agency it is spoken in the western parts of the Nagode and Maihar States. In the rest of these two States the language is pure Baghēli.

A grammar of Bundēli was published by Major Leech in the Journal of the Asiatic Society of Bengal,¹ in which he states clearly that Banāpharī is a corrupt form of that language.

It is quite unnecessary to give a full specimen of the Hamirpur Banāpharī. It only differs from Gahōrī in being more strongly impregnated with Bundēli. It will suffice to give the first few sentences of the Parable of the Prodigal Son, as received from the district. It will be seen that in the conjugation of the verb, Baghēli and Bundēli forms seem to be used at caprice. In one instance, we note an irregular Baghēli form, viz, *lahesu*, instead of *lahesi*, he said. Before this word, the subject, *ohhuf'wā-nē*, has been put in the Case of the Agent. So also, before *dīnhesi* 'he' is translated by the oblique form *uī*, instead of by the direct form *wā*. Again, instead of *dhan*, we have *dhanu*. Other instances of Bundēli, more or less corrupt, are *tehi-nē paṭh'wā*, he sent, *ohāh'tē-tō*, he was wishing, *dyāt-na-tē*, they were not giving.

The number of speakers of Banāpharī is reported to be as follows —

Hamirpur, (Eastern Hindī)	5,000
Bundelkhand Agency, (Bundēli)	245,400
Baghelkhand Agency, (Bundēli)	90,000
TOTAL	<u>340,400</u>

Examples of Bundēli-Banāpharī will be considered when dealing with the Bundēli dialect.

¹ J A S B Vol xii, 1843, pp 1080 and ff

[No 35]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI

BAGHELĪ (BANĀPHABĪ BROKEN) DIALECT.

(DISTRICT HAMIRPUR)

फलनवाँ मड़ई-के दुई लरिका हैं । वह-माँ-ते कुटवा-ने नाना-से कहेसु
 कि जमा-माँ-ते स्वार हीसा दइ देइ । तब उइँ आपन जमा बाँट दीनेसि ।
 बहुत दिन नहीं गै-अहीं कि छाट लरिका बहुत थकठया करि-के परदासे
 चला-गा-हन लुच्चाँव-माँ परि-गा । बहुत दिन लगाइस अउ आपन धनु
 बहाइ दीनेसि । जब वा सब कुछ खोय चुको तब उइँ दास-माँ बड़ा
 अकाल परा अउ वा कंगला हुय-गा । वा हुँवाँ जाय-के वा दास-माँ याकन-के
 घर-माँ रहै लाग । तेहि-ने वह-का अपने ख्यातन-माँ सुवरी चरावै-का
 पठवा । अउ वा हँहिन-ते ज्यह-का सुवरी खात-रहैँ आपन प्याट भरैँ
 चाहत-तो । अउ वहि-का कोऊ कुछ दात न-ते ॥

[No 35]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI.

BAGHEL (BANARNAKI BROKFI) DIALECT

(DISTRICT HAMIRPUR)

TRANSLITERATION AND TRANSLATION

Phahān'wā	manai-kē	dui	larikā	hi.	Wah-mā-tē	ohhut'wā-nē
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-in-from</i>	<i>the-younger-by</i>
nānā-ī	kahesu	ki,	'jamā-mā-tē	mwar	hisā	daī-dēi.
<i>father to it-was-said</i>	<i>that,</i>		<i>'property-in-from</i>	<i>my</i>	<i>share</i>	<i>give-away</i>
uī	āpan	jamī	bāt-dinesi	Babut	din	nahī
<i>he</i>	<i>his own</i>	<i>substance</i>	<i>dividing-gave</i>	<i>Many</i>	<i>days</i>	<i>not</i>
chhūit	larikā	babut	yak-thayā-kari-kē	par-dyāsī	chālā-gā-han	
<i>the younger</i>	<i>son</i>	<i>much</i>	<i>putting-together</i>	<i>a-foreign-land-to</i>	<i>went-away</i>	
Iucheh'w-mī	pari-gī	Babut	din	logāis	āū	āpan
<i>He led-ends in</i>	<i>he-fell</i>	<i>Many</i>	<i>days</i>	<i>spent</i>	<i>and</i>	<i>his-own</i>
bahū dinesī	Jab	wā	sab-kuchh	khōy-chukō	tab	uī
<i>he-caused-to-flow away</i>	<i>When</i>	<i>he</i>	<i>all-things</i>	<i>had-lost</i>	<i>then</i>	<i>that</i>
barī	akāl	parā	āū	nā	kāng'lā	huy-gā
<i>a-great</i>	<i>famine</i>	<i>fell</i>	<i>and</i>	<i>he</i>	<i>indigent</i>	<i>became.</i>
dyās-mī	yāhan-kē	ghar-mā	rahāī	lāg.	Tehi-nē	wah-kā
<i>country-in</i>	<i>one-person-of</i>	<i>house-in</i>	<i>to-live</i>	<i>began</i>	<i>That-one-by</i>	<i>him</i>
khātān-mā	suwari	charāwāī-kā	path'wā.	Āū	wā	chhēhin-tē
<i>fields-in</i>	<i>swine</i>	<i>to feed</i>	<i>it-was-sent.</i>	<i>And</i>	<i>those</i>	<i>hushes-with</i>
suwari	khāt-rabāī	āpan	pyāt	bharāī	chāhat-tō.	Āū
<i>swine</i>	<i>used-to eat</i>	<i>his-own</i>	<i>belly</i>	<i>to-fill</i>	<i>he-wishing-was.</i>	<i>And</i>
kōū	kuchh	dyāt-na-tē.				
<i>anybody</i>	<i>anything</i>	<i>used-not-to give.</i>				

GŌDWĀNĪ OR MANDLĀHĀ

The district of Mandla was the original head-quarters of Garhā Mandalā, one of the four Gōnd kingdoms of the present Central Provinces, which in ancient times were grouped together under the name of Gōnd-wānā. In the sixteenth century, Sangrām Sā, the forty-eighth Rājā of the Gōnd line of Garhā-Mandalā, issuing from the Mandla highlands, extended his dominions over fifty-two *garhs* or districts, comprising the country now known as Bhopal, Saugor, and Damoh on the Vindhyan plateau, Hoshangabad, Narsinghpur, and Jabalpur in the Narbada valley, and Mandla and Seoni in the Satpura highlands¹. To the present day Gōnds and Baigās form the larger part of the Mandla population. The total population of the district is according to the census of 1891 339,373, but of these, only 89,187 are returned as speaking the Gōndī language. An equal number of Gōnds are estimated to speak the ordinary Aryan languages spoken by the other inhabitants. Omitting the dialect of the wandering Labhānās, estimated to be spoken by about a thousand people, and the languages spoken by foreigners, estimated at 186, the remainder of the population of Mandla District, *i.e.*, 249,000, speaks one uniform Aryan language, which is called by some 'Mandlāhā,' or, more strictly spelt, 'Mand'lāhā,' but is locally known as 'Gōdwānī,' strictly spelt, 'Gōd'wānī.'

Gōdwānī is a form of Eastern Hindī. It is more nearly related to Baghelī, than to any other dialect of that language. That dialect is differentiated from the more northern Awadhī, by two prominent peculiarities, one being the frequent use of the enclitic word *taī* with the past tenses of verbs, and the other that the typical letter of the first person singular of the future tense is *h* and not, as in Awadhī, *ō*. Of these two peculiarities, the dialect of Mandla, as shown by the two following specimens, is without the first, but has the second.

Immediately to the east of Mandla lies the district of Bilaspur, the local dialect of which is Chhattisgarhī. As might be expected, there is a strong infusion of Chhattisgarhī in Gōdwānī, though the distinctive features of the former, such as the plural in *man*, are altogether wanting in it.

There are also a few traces of the Bundelī spoken immediately to the west.

The following are the principal points which may be noted in the specimens given below.

The sign of the Acc. Dat. is *kē*, and also, as in Chhattisgarhī, *lā*. That of the locative is *mē*, which belongs really to Bundelī and not to Eastern Hindī. That of the Genitive is *kār*, of which there does not appear to be either a feminine or an oblique form. Instead of the instrumental case in *an*, which we have noticed in other Eastern Hindī dialects, we find one in *ō*, as in *bhūkhō*, by hunger.

Amongst the pronouns, we may note *tōy*, you, *ī-kar*, of this, both *ū-kar* and *ō-kar*, of that, and a genitive plural used as an oblique base in *un-kar-mē-sē*, from among them. For 'one's own,' we have both *apan* and *āpan*. None of these genitives seem to have any oblique form. 'What' is *kā*, with an oblique form *kāhin*. 'Anyone,' 'someone' is *kōī* or *kōhī*.

Amongst verbal forms, we may notice, *hū*, I am, *hō*, you are, *has*, he is. These three are all Bundelī forms. An example of the present tense is *dānathū*, I am afraid, which

¹ See *Central Provinces Gazetteer*, p. lxvii.

is Chhattīsgarhī. For the future, we have the typical Baghelī *jāhñ*, I will go, and, irregular, *ṭaṭñ*, I will say, and others. For the past, *ṭārō*, I disobeyed, *karē*, you made, *dīs*, he gave, and others. *Kare-hō*, I have done, is a perfect. The past participle ends in *e* as in Chhattīsgarhī. Thus *kare*, done, and *gaye*, gone. The infinitive, both direct and oblique ends in *an*, as in *kahan lagis*, he began to say, *khān-sō jyādā*, more than to eat. This also is Chhattīsgarhī. The sign of the conjunctive participle is *ke*. It is also sometimes *lēr*, as in *sun-lēr*, having heard, *dekh-lēr*, having seen. This is an interesting example of the fact that, through all the Indo-Aryan vernaculars, the sign of the conjunctive participle is always related to one of the signs of the genitive.

• SPECIMEN I.

कोई आदमी-कीर दो लरका रहे । उन-कर-में-से नान लरका अपन दादा-से कहिस हे दादा सम्पत-में-से जो मोर हिसा ही मो-ला दो । तब ज अपन सम्पत उन-के वाँट दे-दीइस । बहुत दिन नहीं बीतिस कि लहुरा बिटा सब कुछ जमा-कर-के दूर मुलुक चल-दीइस और वुहाँ लुचार्ड-में दिन काटने-से अपन सब सम्पत उड़ाय-डालिस । जब ज जो कुछ रहे सब खर्च कर चुकिस तब ज मुलुक-में बड़ा अकाल परिस औ ज गरीब हो-गइस । और ज उस मुलुक-कीर बसेरी मधे एक-के ठिगा जाय-के रहन लगिसि जोन ओ-ला अपन खेत-में सुवँर वो सोगरा चरावन भेजिस । और ज जोन सोगरा खात-रहे ज छिलटा-से अपन पेट भरन चाहत-रहे । और कोई ओ-ला कुछ नहीं देत-रहे । तब ओ-ला चेत भइस और ज कहन लगिस कि हमारे दादा-कीर कितनो वनिहार-कीर खान-से ज्यादा रोटी होवत-है और हम भूखों मरत-हूँ । हम उठ-के अपन दादा-के ठिगा जाहूँ और ओ-ला कहूँ हे दादा हम स्वर्ग-कीर बिरुद्ध और तुम्हार आगू पाप करे-हों । हम फिर तुम्हार लरका कहवन-कीर लैक नहीं हूँ । मो-ला आपन वनिहार मधे एक-कीर बरावर कर-दे । तब ज आपन दादा-कीर ठिगा जान लगिस । जब ज दूर-ही रहिस तब ज-कर दादा ओ-ला देख-के माया करिस और दौड़-कर-के ज-कर गाल-में चिपट कर-के चूमिस । लरका ओ-ला कहिस हे दादा हम स्वर्ग-कीर बिरुद्ध और तुम्हार आगू पाप करे-हों और फिर तुम्हार लरका कहावन-कीर लैक नहीं हों । तब ओ-कर दादा आपन वनिहार-से कहिस सब-से अच्छा कपड़ा निकार-के पहिरा दो और ज-कर हाथ-में मुट्ठी और पैर-में पनही पहिरा देओ और हम सब खाय पीई और खुसी करी कि ई हमार लरका मरिस-रहे फिर जौइस हेराय गइस-रहे फिर मिलिस ॥

ज-कर जेठ लरका खेत-में रहिस । और जब ज आवत-में घर-की नजौक पहुँचिस तब वाजा गाजा और नाच-कीर गुल सुनिस । और ज आपन वर-

सियार मधे एक भन-की आपन ठिगा बुलाय-के वूभिस ई का है। ज ओ-ला कहिस तुम्हार भाई आइस-है। और तुम्हार दादा अच्छा-से अच्छा नेवता करिस ई-कर-लाने की ओ-ला साजो पाइस। पर ज गुस्सा भइस और भीतर जान नहीं चाहिस। ई-कर-लाने ज-कर दादा बाहर आय-के ओ-ला मनावन लगिस। ज आपन दादा-ला जवाब-दौइस की देख हम इतना बरस-से तुम्हार सेवा करत-रहों और कधी तुम्हार हुकुम नहीं ठारों और तोय मो-ला कधी एक-ठौ-भी छेरी-केर पीला नहीं दियो कि हम आपन सग-केर संग खुशी करते। पर ई तुम्हार लरका जोन कसबिन-केर सग तुम्हार धन खाइस जब-भी ज आइस तब-ही उमदा नेवता करे। दादा ओ-ला कहिस हे वेठा तोय सब दिन हमार संग हो और जो कुछ हमार है सो तुम्हार है। पर खुसी और आनंद होय-के जरूर रहै की तुम्हार भाई मरिस-रहै फिर जौइस भुलाय गये-रहै फिर मिलिस-है ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELĪ (GŌDWĀNĪ) DIALECT.

(DISTRICT MANDLA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Kōi ād'mī-kēr dō lar'kā rahē Un-kar-mē-sē nān lar'kā
A-certain man-of two sons were Them-in-from the-younger son
 apan dādā-sē kahis, 'hē dādā, sampat-mē-sē jō mōr hisā
his-own father to said, 'O father, property-in-from what my share
 hō, mō-lā dō ' Tab ū apan sampat un-kē bāt dē-diis'
may-be, me-to give' Then he his-own property them-to dividing gave-away
 Bahut din nahī bitis ki lahurā bēṭā sab kuchh jamā-kar-ke
Many days not passed that the-younger son all things collecting
 dūr muluk chāl-diis, aur wuhā luchāi-mē din kāt'nē-sē
a-distant country-to went-away, and there debauchery-in days passing-by
 apan sab sampat urāy-dālis Jab ū jō-kuchh rahē sab kharch-
his-own all fortune he-squandered When he what-ever was all had-spent-
 kar-chukis, tab ū muluk-mē barā akāl paris aur ū garīb
completely, then that country-in a-great famine fell and he poor
 hō-gaīs Aur ū us muluk-kēr basērī madhē ēk-kē dhigā jāy-ke
became And he that country-of inhabitants among one-of near going
 rahan lagis, jōn ō-lā apan khēt-mē suwār wo sog'rā charāwan
to-live began, who him his-own fields-in sown and hogs to-feed
 bhējis Aur ū jōn sog'rā khāt-rahē ū chhūtā-sē apan pēt
sent And he what the-sown used-to-eat those husks-with his-own belly
 bharan chāhat-rahē Aur kōi ō-lā kuchh nahī dēt-rahē Tab
to-fill was-wishing And any-one him-to anything not used-to-give Then
 ō-lā chēt bhaīs aur ū kahan lagis ki, 'hamārē dādā-kēr
him-to senses became and he to-say began that, 'my father-of
 kīt'nō banihār-kēr kbān-sē jyādā rōṭi hōwat-hai, aur ham
how-many field-labourers-of eating-than more bread becoming-is, and I
 bhūkhō marat-hū Ham uth-ke apan dādā-kē dhigā jāhū aur
from-hunger dying-am. I arising my-own father-of near will-go and
 ō-lā kahū, 'hē dādā, ham Swarg-kēr biruddh aur tumbār āgū
him-to I-will-say, 'O father, I Heaven-of against and thee before
 pāp karē-hō Ham phir tumbār lar'kā kah'wan-kēr laik nahī hū.
sin have-done I again thy son to-be-called worthy not am

Mō-lā āpan banhār madhē ēk-kēr barābar kar-dē'' Tab ū
Me thy-own field-labourers among one-of equal make'' Then he
 āpan dādā-kēr dhugā jān lagis Jab ū dūr-hī rahis, tab
his-own father near to-go began When he distant-even was, then
 ū-kar dādā ō-lā dēkh-ke māyā karis Aur daur-kar-ke ū-kar gāl-mē
his father him seeing pity did And running his cheek-on
 chipat-kar-ke chūmis Lar'kā ō-lā kahis, 'hē dādā, ham Swarg-
sticking-himself kissed-him The-son him-to said, 'O father, I Heaven-
 kēr biruddh aur tumbār āgū pāp karē-hō Aur phir tumbār lar'kā
of against and thee before sin have-done And again thy son
 kahāwan-kēr laik nahī hō' Tab ō-kar dādā āpan banihār-sē
to-be-called worthy not am' Then his father his-own field-labourers-to
 kahis 'sab-sē achchhā kap'rā nikār-ke pahirā-dō, aur ū-kar
said 'all-than better clothes taking-out put-on-(him), and his
 hāth-mē mudri aur pair-mē pan'hī pahirā-dō, aur ham sab khāy,
hand-on a-ring and feet-on shoes put-on, and we all may-eat,
 pī, aur khusī karī, kī ī hamār lar'kā maris-rahai,
may-drink, and merriment may-make, that this my son died-had,
 pur jīs, herāy gais-rahai, phir milis'
again came-to-life, lost gone-had, again was-found'

Ū-kar jēth lar'kā khēt-mē rahis aur jab ū āwat-mē ghar-kē
His elder son field-in was and when he coming-in house-of
 najik pahūchis tab bājā-gājā aur nāch-kēr gul sunis. Aur ū
near arrived then music-et-cetera and dance-of noise he-heard And he
 āpan bar'siyār madhē ēk jhan-kē āpan dhugā bulāy-ke būjhis,
his-own field-labourers among one person his-own-self near calling enquired,
 'ī kā hai?' Ū ō-lā kahis, 'tumbār bhāī āis-hai, aur tumbār
'this what is?' He him-to said, 'thy brother come-has, and thy
 dādā achchhā-sē uchchhā new'tā karis, ī-kar-lānē kī ō-lā sājō pās,
father good-than good feast made, this-of-for that him well he-found'
 Par ū gussā bhaīs aur bhitar jān nahī chāhis ī-kar-lānē ū-kar dādā
But he angry became and inside to-go not wished This-of-for his father
 bāhar āy-ke ō-lā manāwan lagis Ū āpan dādā-lā jabāb diis
outside coming him to-appease began He his-own father-to answer gave
 kī, 'dēkh! ham it'nā baras-sē tumbār sēwā karat-rahō aur kadhi
that, 'see! I so-many years-from thy service doing-was and ever
 tumbār hukum nahī tārō, aur tōy mō-lā kadhi ēk-thau bhi
thy orders not I-removed, and thou me-to ever one-single even
 chhērī-kēr pilā nahī diyō kī ham āpan sang-kēr sang khusī
goat-of young-one not gavest that I my-own companions-of with merriment
 karatē Par ī tumbār lar'kā jōn kas'bin-kēr sang tumbār
might-have-made But this thy son who harlots-of in-company thy

dhan khāis jab-bhī ū āis tab-hī um'dā new'tā karē'
fortune ate-up when-even he came then-even good feast thou-madest'

Dādā ō-lā kahis, 'hē bētā, tōy sab dīn hamār sang hō, aur
The-father him-to said, 'O son, thou all days me with art, and
 jō-kuchh hamār hai sō tumbār hai. Par khusī aur ānand hōy-kē
whatever mine is that thine is But merriment and rejoicing making-for
 jarūr rahai kī tumbār bhāī marns-rahai, phir jūs, bhulāy
necessity was that thy brother died-had, again came-to life, lost
 gaye-rahai, phir milis-hai.'
gone-was, again he-has-been found'

[No. 37.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHEL (GOPWANI) DIALECT

(DISTRICT MANDLA)

SPECIMEN II.

कोई देश-में कोही वैपारी एक भारी तालुका-केर मालिक बन-कर ओ-में
 सुख चैन-से रहत-रहै। ओ-कर तीन-ठन मीत रहै। ओ-में-से दुइ भन-ला
 खूब मोह करत-रहै और दुइ-भन-से तीसर मीत ओ-कर-से खूब मोह राखत
 रहै। और ओ ओ-ला तनक मोह करत-रहै। और ऐसन होत-रहै कि आँगू
 जब ओ-कर दुइ मीत वैपारी-केर भलाई और माया-में मगन होत-रहै तब तीसर
 मीत फिकर-में दुइ-के ऐसन वूझे कि मोर-से वैपारी काहिन काज गुस्सा भइस-है ॥

पछारी ऐसन भइस कि वैपारी कोनों बात-में राजा के ढिगा कसूर-में
 भुक गइस। तब राजा ओ-ला बोलाइस कि वैपारी मोर ढिगा आय-के ओ बात-
 केर जुवाव देय। ऐसन बात राजा-केर वैपारी सुन-कर खूब डराइस और सोचन
 लगिस कि थमना दुख सकट में कसना कहूँ। मो-से बडा चूक भइस-है
 कैसे राजा-के आँगू मंतक रहै-ला परही और भगे-ला जुगत निह बनय। और
 राजा धरमो और न्याय-रुनइया होही। तो मो-ला यह चूक-में विना दुख सजा
 दये निह मानरी। एक जुगत है जो मोर मीत हैं उनी-ला संग लै-जहूँ उन
 मोर न्याय के वाच-माँ बोलही। और राजा-से कहही कि राजा महाराज अब-कौ
 चूक-ला समोख ले। और मो-ला दुख सोच-से बचाही। तो कौन जाने राजा
 ओ-कर सुन लिय और मो-ला सजा भंप दवावे ॥

तब वैपारी अपन मीत-ला बोलाइस और ओ-ला ये हाल बताइस और
 हाथ जोरिम विनती करिस कि भाई राजा कहाँ मोर संग चल और मोर तरफ-से
 राजा-से विनती कर-के मोर जीव-ला बचाय ले। तब वह ओ-ला कहिस कि भाई
 यह तोर असल जुगत है। मैं राजा-के ढिगा तोर संग निह जाऊँ। मैं कौन
 मुँह लय-के जाहूँ और राजा-ला विनती करहूँ। राजा मोर ऊपर गुस्सा निह
 करही। कसूर चूक-में तुही भुके-हस अकले तु-ही जा मैं निह जाऊँ ॥

वैपारी यह गोठ सुन-के ज्यादा दुख-में वैहा घाईं हुय-के विचारन लगिस हाय र मैं कसना करूँ मैं दूसर मीत-ला बोलाहूँ। ओ-कर भरोसा है वह मोर संग राजा कहाँ चलही। तब दूसर मीत-ला बोलाइस और ओ-कर दूसर मीत आइस और ओ-ला सब हाल बताइस। तब वा ओ-ला कहिस अच्छा है। मैं चलहूँ। मीत-केर गोठ वैपारी सुन-केर खुसी भइस और उन दोनों भन एकई संग उठ-के रींग दीइन। जब गाँव-के फटका ढिगा पहुँचिन तब वैपारी-केर संगी मीत ओ-ला कहन लगिस कि भाई अब मैं डरायूँ। राजा-के आगू मैं काहिन बताहूँ। कहूँ राजा मोर गोठ सुन-के मो-ला गुस्सा होय। कहूँ मो-ला सजा दवावे। मैं घर-ला मुर-के जाहूँ। तोर संग निह जाऊँ। ऐसन बताय-के भग दीइस ॥

वैपारी जब असना देखिस तो अपन जपर साँस लेन लगिस और आह मारन लगिस कि हाय हाय जिन-ला मैं मीत जानत-रहीं और खुसी और आनन्द-के दिन-में मो-मे बड़ा प्रीत राखत-रहे अब दुख-में मो-ला छोड़ दीइन। भगन देव असना छलीन-ला। मोर एक मीत और है। ओ-ला बोलाये-ला मुस्किब है काहे-से कि ओ-ला मैं नीच जानत-रहीं। ते-कर लये वह मोर सहाँव निह होही। मो-ला और कोई जुगत तो सूझ निह परै। मैं ओ-कर ढिगा जाहूँ। कहूँ मो-ला वह उदास और रोवत देख-केर ओ-कर मन घुट जाय और दया करय मोर विनती-ला सुन लेय। तब ओ-कर ढिगा वैपारी गइस और सरमाय-के व आँखन-में आँसू भर-के कहिस ए प्यारे भाई दया कर-के मोर चूक-ला समोख ले। मोर असना हाल है। दया कर-के आव और राजा-से मोर पुकार कर-के मो-ला बचाय-ले। ओ-कर तीसर मीत दुख-केर बात सुन-के कहिस कि भाई तोर आये-से मो-ला बहुत खुसी भइस। मोर और तोर आँगू-की बात-ला जान-दे कोई बात-ला भय बोख। मैं सब दिन तोर जपर माया करत-रहीं। अब मो-ला जहाँ लग वन परहीं तहाँ लग तोर भलाई करहूँ। राजा मोर चिन्हार है। सो वे दोई भन राजा ढिगा रींग दीइन। और ओह राजा-से पुकार करिस। ओ-कर पुकार-ला राजा सुन लीइस। और वैपारी-ला अपन ढिगा बोलाइस। और सजा-केर बदली-माँ ओ-ला माया करिस ॥

[No. 37]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

BAGHELĪ (GŪDWĀNĪ) DIALECT.

(DISTRICT MANDLA)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION

Kōi dēs-mē kōhī bāipārī ōk bhārī tālukā-kēr mālīk
A-certain country-in a-certain merchant one great estate-of owner
 ban-kar ō-mē sukh chain-sē rahat-rahai Ō-kar tīn-thun
having-become that-in pleasure case-with used-to-live Him-of three-persons
 mit rahī Ō-mē-sū dui jhan-lā khūb mōh karat-rahai
friends were. Them-in-from two persons-to well affection he-used-to-keep
 Aur dui jhan-sē tisar mit ō-kar-sē khūb mōh
And the two persons than the-third friend him-with greater affection
 rākhāt rahai Aur ō ō-lā tannak mōh karat-rahai Aur
used-to-keep And he him-to but-little affection used-to-do And
 aisan hōt-rahai kī, āgū jab ō-kar dui mit bāipārī-kēr
so it-used-to-happen that, formerly when his two friends the-merchant-of
 bhalāi aur māyā-mē magan hōt-rahai, tab tisar mit phikar-mē
welfare and love-in plunged used-to-be, then the-third friend anxiety-in
 hui-ke aisan būjhe kī, 'mōr-sō bāipārī kāhin kāj gussā
becoming so thought that, 'me-with the-merchant what for angry
 bhaīs-hai?'
has-become?'

Pachhārī aisan bhaīs kī bāipārī kōnō bāt-mē Rājā-kē
Afterwards so it-happened that the-merchant some affair-in the-king-of
 dhugā kasūr-mē jhuk-gais Tab Rājā ō-lā bolāis kī, 'bāipārī
near fault-in entangled-was Then the-king him summoned that, 'the-merchant
 mōr dhugā āy-ke ō bāt-kēr jubāb dēy' Aisan bāt Rājā-kēr
me near coming that thing-of answer may-give' Such words the-king-of
 bāipārī sun-kar khūb darāis aur sōchan lagis kī,
the-merchant hearing very-much was-frightened and to-think began that,
 'as'nā dukh sankat-mē kas'nā karū? Mō-sē barā chūk
'such trouble difficulty-in how am-I-to-act? Me-by a-great fault
 bhaīs-hai. Kaisē Rājā-ke āgū mantak rahāī-lā par'hi,
has-come-to-pass How the-king-of before silent remaining-for will it-fall,
 aur bhago-lā jugat nih banay Aur Rājā dhar'mī aur
and fleeing-of means not is-to-be-arranged And the-king pious and

nyāy-ohhanayā bōhī Tō mō-lā yah chūk-mē binā dukh sajā
justice-sifter will-be. Then me this fault-in without pain punishment
 daye nih mān'hī. Ēk jugat hai, jō mōr mit hāī
giving-out not he-will-listen-to-me One means is, who my friends are
 unī-lā sang lāī-jahū Ūn mōr nyāw-kē bīch-mā bol'hī,
them with-(me) I-will-take. They my decision-of in will-speak,
 aur Rājā-sē kah'hī kī, "Rājā mah'rāj, ab-kī chūk-lā
and the-king-to will-say that, "King great-king, this-time-of fault
 samōkh-lē" Aur mō-lā dukh sōch-sē bachāhī Tō kaun jānē
excuse " And me pain anxiety-from will-save Then who knows
 Rājā ō-kar sun-lōy, aur mō-lā sajā jhamp
the-king his-(words) may-hear, and me the-punishment covering
 dawāwē '
may-cause-to-give '

Tab bāīpārī apan mīt-lā bolāis, aur ō-lā yē hāl batāis,
Then the-merchant his-own friend called, and him-to this affair showed,
 aur hāth jōris bin'tī karis kī, 'bhāī, Rājā kabā mōr
and hands enfolded entreaties made that, 'brother, the-king near me
 sang chal aur mōr taraph-sē Rājā-sē bin'tī kar-ko mōr jīw-lā
with go and my side-from the-king-to entreaties making my life
 bachāy-lē ' Tab wah ō-lā kahis kī, 'bhāī, yah tōr asal
save' Then he him-to said that, 'brother, this thy real
 jugat hai. Maī Rājā-kē dhīgā tōi sang nih jāū Maī haun
means is. I the-king-of near thee with not may-go I what
 mūh lay-ke jāhū aur Rājā-lā bin'tī kar'hū. Rājā mōr
face taking shall-go and the-king-to entreaties shall-make The-king me of
 ūpar gussā nih kar'hī? Kasūr chūk-mē tu-hī jhuke-has, ak'lē
on anger not will-do? Fault failings-in thou-veryly entangled-art, alone
 tuhī jā, maī nih jāū.
thou go, I not may-go '

Bāīpārī yah gōth sun-ke jyādā dukh-mē baihā ghāī
The-merchant this talk hearing greater anxiety-in senseless like
 huy-ke bichāran lagis 'Hāy, hāy, maī kas'nā-karū Maī dūsar
becoming to-consider began. 'Alas, alas, I how-may-do I the-second
 mīt-lā bolāhū Ō-kar bharōsā hai, wah mōr sang Rājā kabā
friend will-call Him-of (my)-trust is, he me with the-king near
 chal'hī ' Tab dūsar mīt-lā bolāis aur ō-kar dūsar mīt āis
will-go' Then the-second friend he-called and his second friend came
 Aur ō-la sab hāl batāis Tab wā ō-lā kahis,
And him-to the-whole account he-explained Then he him-to said,
 'achchhā hai Maī chal'hū ' Mīt-kēr gōth bāīpārī sun-kēr
'well it-is I shall-go' The-friend-of talk the-merchant hearing

khusī bhaīs, aur un dōuñ jhan ēkaī-sang uth-ke rīg-dīn
glad become, and those both persons (in-)one company arising started
 Jab gīw-ke phat'kā dlogā pahūohin tab bāipāri-kēr sangi-mīt
When village-of gate near they-arrived then the-merchant-of fellow-friend
 ō-lā kahin lagis kī, 'bhāī, ab maī darāthū Rājā-kē āgū
him-to to-say began that, 'brother, now I fear The-king-of before
 maī kahin batāhū? Kahū Rājā mōr gōth sun-ke mō-lā
I what will-explain? Perhaps the-king my talk hearing me-to
 gussī hōr, kahū mō-lā saṃā dawāwē Maī
angry may-come, perhaps me punishment he-may-cause-to-give I
 ghar-lā mur-ke jāhū. Tōr sang nih jāū. Aisan batāy-ke
house to returning will-go Thee with not I-may-go' So having-explained
 bhag-dīs
he-ran-away

Bāipāri jab as'nī dēkhis tō apan ūpar sās lēn lagis
The-merchant when thus he saw then himself-of on sighs to-take began
 aur āh mārān lagis kī, 'bhāy, bhāy, jin-lā maī mīt
and lamentations to strike began that, 'alas, alas, whom I friend
 jīnat-rahū aur khusī aur ānand-kē din-mē mō-sē barā prīt
used-to-consider and pleasure and happiness-of days-in with-me great affection
 rākhāt-rahū, ab dukh-mē mō-lā chhōr-dīn Bhagan dēw as'nā
used-to-leave, now sorrow in me they-forsook To-flee-away let such
 chhālīn-lī Mōr ek mīt aur hai. Ō-lā bolāye-lā mus'kil hai,
impostor My one friend another is Him calling-for difficult is,
 kīhū ē kī ō-lā maī nīch jānat-rahū Tō-ke laye wah mōr
because that him I too used-to-consider That-of for he my
 rahū nih hōhī Mō-lā aur kōi jugat tō sūjh
helper not will-be Me other any means indeed having-become visible
 nih parā Maī ō-ke dlogā jāhū, kahū mō-lā wah udās aur
not falls I him near will-go, perhaps me he sad and
 rōwat dēkh-kēr ō-ke man ghut-jāy aur dayā karay, mōr bin'tī-lā
weeping seeing his mind may melt and pity he-may-do, my entreaties
 sun-lē' Tab ō-ke dlogā bāipāri gais aur sar'māy-ke
he-may-hear' Then him of near the-merchant went and being-ashamed
 wa ākhīn-mē āsū bhar-ke kahis, 'ō pyārē bhāī, dayā kar-ke mōr
and eyes-in tears filling said, 'O dear brother, pity doing my
 chūk-lā samōkh-lē Mōr as'nā hāl hai Dayā-kar-ke āw aur Rājā-sē
fault forgive My such condition is Pity-doing come and the-king-to
 mōr pukār kar-ke mō-lā bachāy-lē' Ō-ke tīsar mīt dukh-kēr
my entreaties making me save' His third friend sorrow-of
 hīt sun-ke kahis kī, 'bhāī tōi āye-sē mō-lā bahut khusī
words hearing said that, 'brother thy coming-from me great happiness

bhaas Mōr aur tōr āgū-kē bāt-lā jān-dē Kōī bāt-lā jhay ghōkh
became My and thy former things forget Any thing do-not meditate-on
 Mañ sab din tōr ūpar māwā karat-rahō. Ab mō-lā jahā lag
I all days thee on affection used-to-do Now me where up-to
 ban-par'hī, tahā lag tōr bhalāī kar'hū Rājā mōr chunhār
it-will-be-possible, there up-to thy good I-will-do The-king my acquaintance
 hai' Sō wē dōī jhau Rājā dhigā rīg-dīn Aur oh Rājā-sē
is' So those two persons the-king near started And he the-king-to
 pukār karis Ō-kai pukār-lā Rājā sun-līs Aur bāipārī-lā
entreaties did His entreaties the-king listened-to And the-merchant
 apan dhigā bolāis Aui sajā-kār bad'li-mā ō-lā māyā-karis
himself-of near he-called And punishment-of exchange-in him-to affection-did

FREE TRANSLATION OF THE FOREGOING

The tale of the Merchant and his three Friends A friend in need is a friend indeed

In a certain country there lived a merchant who became the owner of a great estate in which he dwelt in great ease and comfort. He had three friends two of whom he showed great affection. The third loved him more than the other two, but the merchant felt less liking for him than for them. So much so was it that while the two friends enjoyed his welfare and his love, the third used to be filled with anxiety as to why the merchant was angry with him.

In course of time it happened that the merchant was accused of some fault before the king, and the king ordered him to be summoned to give an answer to the charge. When the merchant heard of the king's order, he was filled with fear, and began to think to himself, 'in such trouble and difficulty, what am I to do? I certainly have committed a great fault. How can I remain silent, without an answer to the charge, before the king? I have no means of running away. Moreover, the king is a pious man and a sifter of justice, and he will surely order me some severe punishment for this fault. I have only one means of escape. I will take my friends with me, and they shall address the king on my behalf and say, "Your Majesty, this time excuse the fault." In this way they will save me from trouble and anxiety, and who knows, perhaps the king may hear their words, and remit the punishment.'

Then the merchant sent for one of his friends, and, telling him of what was the matter, said to him with folded hands, 'Brother come with me to the king, and make entreaties to him on my behalf, so that my life may be saved.' Then the friend replied, 'Brother this is an affair which concerns you alone. I cannot go with you to the king. It would be impertinence for me to go with you, and to make entreaties to him. Will not the king be angry with me? It is you who have been accused, and you should go alone. I cannot go.'

When the merchant heard these words, he became as one senseless in his anxiety, and said to himself, 'alas, alas, what am I to do? I will send for my second friend. I have full trust in him. He will go with me to the king.' So he sent for the second friend, who came on the summons, and he explained to him at length the whole affair. Then said the second friend, 'very well, I will go with you.' The merchant became full of joy at

hearing these words, and the two got up and set out. But when they came near the gate of the village where the king lived, the friend who accompanied the merchant said to him, 'Brother, now I am getting afraid. What am I to explain to the king? Perhaps the king will get angry at what I say, and may order me to be punished. I am going back home. I can't go with you any further.' As soon as he had said these words he ran away.

When the merchant saw this, he began to sigh and lament for himself, saying, 'alas, alas, he whom I used to consider a friend, and who in the days of my prosperity used to show me so much affection, now, in the days of my trouble, has abandoned me. Let impostors like him run away. I have indeed one more friend, but it is difficult to send for him, for I used to lightly consider him. For this reason he will refuse to be my helper, but still I see no other resource. I will go to him myself. Perchance, when he sees me sad and weeping, his heart may melt, and he may show pity on me, and hear my entreaties.' Then the merchant went to his third friend, and with much shame and with his eyes full of tears thus addressed him, 'Dear brother, take pity on me and forgive me. My condition is such and such. For pity's sake come and make entreaties on my behalf to the king.' Then this third friend, when he had heard the tale of woe said, 'Brother, your coming here has made me very happy. Forget all that has happened between you and me. I used to love you all the time. I will now help you as far as I am able. The king is an acquaintance of mine.' So they both went to the king, and the friend made entreaties before him, to which the king paid heed. So he called up the merchant, and, instead of punishing him, showed him great affection.

From the District of Jabalpur 695,100 people are returned as speaking Baghēlī. The dialect is, however, only spoken in its purity in the north-east of the District. In the remaining area, it more and more approaches the Bundēlī of Panna, Damoh and Narsinghpur. There are a number of Kōls in the District, but they have abandoned their own language, and now speak the ordinary Baghēlī of their neighbours. They are included in the above figures. We have noticed the same fact in the Baghelkhand Agency. It will be sufficient to give the first few sentences of the Parable of the Prodigal Son as received from Jabalpur. The specimen does not come from the pure Baghēlī-speaking area, and is hence much mixed with Bundēlī. As examples of that language, we may quote the words *bhē*, they became, *rahañ*, they were, and past tenses in *ō*, such as *chukō*, he completed, and *parō*, it fell. Note, on the other hand, the typical Baghēlī expletive *ta*, in *rahō-ta*, he was. We also see the Eastern Hindī past tense in *is*, as, for example, *dīnhis*, which is also spelt *dīnhis'*, with the final *i* very slightly pronounced. Attention may also be drawn to the substitution of *m* for *w* in such words as *charāmāñ*, for feeding. According to the *Central Provinces Gazetteer*, p 175, the principal peculiarities of the local dialect are the elision of nearly all short vowels, and the substitution of *lh* for *sh* and of *s* for *ś*. The last two are, however, common to all the Eastern Hindī dialects.

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI.

BAGHELÌ DIALECT, MIXED WITH BUNDÈLÌ.

(DISTRICT JABALPUR)

कौनौ मनई-के दो लड़िका रहें। उन-माँ-मे छोटका लड़िका बाप से कहिस को बाप धन-माँ जौन हमार हींसा होय सो हम-का दे राखा। तब वा धन ओही बाँट दीन्हिस। बहुत दिन नहीं भे कि छोटका लड़िका सब कुछ जोर-के दूरी देस-माँ चला गा औ वहाँ लुच्चपन-माँ दिन बिताइ-के आपन धन उड़ाय दीन्हिस। जब वा सब उड़ाय चुको तब वा देस-माँ बड़ा अकाल परो औ वा कंगाल होइ-गा। औ वा जाइ-के वा देस-वालेन-के यहाँ-से एक-के यहाँ रहें लाग और जौन ओही अपने खित-माँ मुसर चरामै-का पठवाइस। और जौन फलियन-का मुसर खाइन-रहै तौने-माँ आपन पेट भरै-का चाहत रहो-तै। और ओही कोज कुछ ना देत रहै ॥

TRANSLITERATION AND TRANSLATION

Kaunau	manai-kê	dô	larikâ	rahāi	Un-māi sē	chhot'kā	larikâ
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-in-from</i>	<i>the-younger</i>	<i>son</i>
bāp-sē	kahis	kī,	'bāp	dhan-māi	jaun	hamār	hīsā
<i>the-father-to</i>	<i>said</i>	<i>that,</i>	<i>'father</i>	<i>property-in</i>	<i>what</i>	<i>my</i>	<i>share</i>
sō	ham-kā	dai-rākhā'	Tab	wā	dhan	ōhī	bāit
<i>that</i>	<i>me-to</i>	<i>give-up'</i>	<i>Then</i>	<i>he</i>	<i>property</i>	<i>him</i>	<i>dividing</i>
din	nahī	bhē	kī	chhot'kā	larikâ	sab	kuchh
<i>days</i>	<i>not</i>	<i>became</i>	<i>that</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>things</i>
dēs-māi	ehalā-gā	Au	wahāi	luchh'pan-māi	din	bitāi-ke	īpan
<i>country-into</i>	<i>went-away</i>	<i>And</i>	<i>there</i>	<i>debauchery-in</i>	<i>days</i>	<i>passing</i>	<i>his-own</i>
dhan	urāy-dinhus	Jab	wā	sab	urāy	ehukō	tab
<i>property</i>	<i>squandered</i>	<i>When</i>	<i>he</i>	<i>all</i>	<i>wasted</i>	<i>had</i>	<i>then</i>
harā	akāl	parō	au	wā	hangāl	hoi-gā	Au
<i>great</i>	<i>famine</i>	<i>fell</i>	<i>and</i>	<i>he</i>	<i>poor</i>	<i>became</i>	<i>And</i>
dēs-wālen-kē	yahā-sē	ek-kī	yahāi	rahāi	lāg,	aur	jaun
<i>country-inhabitants-of</i>	<i>near-from</i>	<i>one-of</i>	<i>near</i>	<i>to-live</i>	<i>began,</i>	<i>and</i>	<i>who</i>

ap'nē	khēt-mā	sumar	charāmāi-kā	path-wāis	Aur	jaun	phalyan-kā
<i>his-own</i>	<i>field-in</i>	<i>swine</i>	<i>feeding-for</i>	<i>sent</i>	<i>And</i>	<i>what</i>	<i>kushs</i>
sumar	khām-rahai	taunē-mā	īpan	pēt bharāi-kā		chānat	rahō-tai
<i>the-swine</i>	<i>used-to-eat</i>	<i>those-with</i>	<i>his own</i>	<i>belly filling-for</i>		<i>he-wishing</i>	<i>was</i>
Aur	ōhī	kōū	kuchh	nā	dēt-rahai		
<i>And</i>	<i>to-him</i>	<i>any body</i>	<i>anything</i>	<i>not</i>	<i>used-to-give</i>		

THE BROKEN DIALECTS OF THE SOUTH

MARĀRĪ, PŌWĀRĪ, KUMBHĀRĪ, AND ŪJHĪ

The first three of these are tribal dialects spoken in Balaghat and Bhandara. They are merely broken forms of Baghēlī, mixed up with other languages spoken in the neighbourhood. These two districts form the meeting ground of Chhattisgarhī, Baghēlī, Bundēlī, and Marāthī, to mention Aryan languages alone, and not considering the Dravidian languages which occupy the same tract. The three dialects above mentioned are in the main Baghēlī. In the same tract we have also Baigānī, a form of Chhattisgarhī corrupted by Gōndī, Lōdhī, which is Bundēlī corrupted by Marāthī, and Gowārī, which is Bundēlī in some places and Marāthī in others. Ūjhī is a corrupt form of Baghēlī spoken in the District of Chhindwara by the Ūjhās, a Dravidian tribe. It will be more fully discussed when dealing with the specimens. We shall take these dialects in order. They are more jargons than dialects, and full specimens are not necessary.

Marārī is the dialect spoken by the Marārs. This is a gardening caste which is numerous over nearly the whole of the Central Provinces, but which appears in the greatest number in Balaghat. Its members are said to have two places of origin, the Berars and Northern India. Those of Balaghat appear to have come from the latter direction, and this is borne out by the curious irregularities of their jargon, which distinctly point to the languages of the Gangetic Doab. Marārī, as a dialect, is only reported from that district where it is said to be spoken by 52,700 people. It is found all over the District except in the Eastern *Tahsils* of Saletekri and Raigarh of which the main language is the Khaltāhī form of Chhattisgarhī. It is, so far as its verbal inflections go, a form of Eastern Hindī, resembling the kind of Baghēlī spoken in Mandla. On the other hand, its nouns remind one of the Kanaūjī of the east-centre of the Doab. Thus, the Nominative of strong nouns and adjectives, such as *chhōtō*, little, *mōrō*, mine, ends in *ō*, and, as in Banda, while the Eastern Hindī Past Tense, with its third person singular in *is*, is used, the subject has the typical Western Hindī case of the Agent, with *nē*. Thus, *turā-nē lahis*, the son said, *us-nē lahis*, he said. The *lā* in *mō-lā* is probably borrowed from Marāthī or Chhattisgarhī. The *r* in *ap^rō* is an evident attempt to pronounce the Marāthī *l*.

In the District of Balaghat, the most important language is Marāṭhī. It is a peculiar local dialect known as Marhēṭī, and is spoken by the lower classes over the whole district, except in the Northern *Parganas* of Mau, Paraswara, Sarekha, Bhim Lat and Raigarh, and in the Eastern ones of Saletekri and Chaurna. In the three last named *parganas*, all of which lie to the east of the District, the language is the Khaltāhī form of Chhattisgarhī. In the North-Western *parganas* of Mau, Paraswara, and Sarekha, the Aryan languages are Marārī, Pōwārī, and Lōdhī. These three languages are also spoken over the whole of the Marāthī tract and Pōwārī, also, in Bhim Lat. As stated above, the first two are forms of Baghēlī, and the third is a form of Bundēlī. The Dravidian Gōndī is also spoken over nearly the whole district. Golarī, a Dravidian language, and Baigānī, a corrupt form of Chhattisgarhī, are also spoken in various

isolated spots Labhānī is also spoken in the north and east of the District. The following are the figures for these various languages and dialects —

Language	Dialect	Dialect Total	Language Total
Eastern Hindi	Khajūāhī	88,800	
	Baigānī	1,000	
	Mararī	52,700	
	Pōwārī	41,300	
		<hr/>	183,300
Bundēlī	Lōdhi		18,600
Labhānī			590
Marāthī	Marhētī		98,700
Dravidian Languages			77,700
Urdū and other languages			4,441
			<hr/>
		TOTAL	<u>383,331</u>

The first few sentences of the Marārī version of the Parable of the Prodigal Son are given as a specimen of that dialect

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDĪ

BAGHĒLĪ (MARĀRĪ BROKEN) DIALECT

(DISTRICT BALAGHAT)

एक अदमी-के दो टुरा रहे ओ-को-से-में छोटी टुरा-ने अपने दाज-से कहिस है दाज धन-में-से जो मोरी हीसा है वो मो-ला दे-दे । तब उस-ने उन-ला अपनो धन बाँट देइस । खुब दिन नहीं भइस की छोटी टुरा सब कछु जमा कर-के दूर देस-ला चले गइस अउर वहाँ लुचपन-में दिन बीताइस और अपनो धन-ला खाय डारिस । जब वह सब-ला खाय डारिस तब वा देस-मा माहागो भइस और वह भिकारी भै गइस । और वह जा-के वा मुलुक-के रहने-वारे-में-से एक-के याहा रहन लगिस जीन्ह-ने ओ-ला अपरो खेत-में डुकर चरावे-ला पटोइस । और वा उन फोकला-से जे-ला डुकर खात रहे अपरो पेट भरत-रहे । और ओ-ला कछु कोई नही देत-रहे ॥

TRANSLITERATION AND TRANSLATION.

Ek	ad'mi-kē	dō	turā	rahē	Ō-kō-sē-mē	chhōtō	turā-nē
One	man-of	two	sons	were	Them-of-from-in	the-younger	son-by
ap'nē	dāū-sē	kahis,	'hē	dāū,	dhan-mē-sē	jō	mōrō
his-own	father-to	said,	'O	father,	property-in-from	what	my
wō	mō-lā	dē-dē'	Tab	us-nē	un-lā	ap'nō	dhan
that	me-to	give'	Then	him-by	between-them	his-own	property
Khūb	din	nahī	bhaīs	kī	chhōṭō	turā	sab
Many	days	not	became	that	the-younger	son	all
dūr	dēs-lā	chalē-gaīs	Aūr	wahā	luch-pan-mē	din	bitāis,
distant	country-to	went-away	And	there	wickedness-in	days	passed,
ap'nō	dhan-lā	khāy-dāris	Jab	wah	sab-lā	khāy-dāris	tab
his-own	fortune	ate-up	When	he	all	ate-up	then
dēs-mā	māhāgō	bhaīs,	aur	wah	bhikārī	bhai-gaīs	Aur
country-in	famine	became,	and	he	a-beggar	became	And
wā	muluk-kē	rah'nē-wārē-mē-sē	ēk-kē	vāhā	rahan	lagis	jīnh-nē
that	country-of	inhabitants-in-from	one-of	near	to-live	began	whom-by
ō-lā	ap'rō	khēt mē	dukar	charāwe-lā	pathōis	Aur	wā
him	his-own	field-in	swine	to-feed	sent	And	he
						those	husks-with

jē-lā	dukar	khāt-rahō	ap ^h iō	pēt	bharat-rahē,	aur	ō-lā	kachhu
<i>which</i>	<i>some</i>	<i>used-to-eat</i>	<i>his-own</i>	<i>belly</i>	<i>used-to-fill,</i>	<i>and</i>	<i>him-to</i>	<i>anything</i>
kōi	nahī	dēt-rahō						
<i>anybody</i>	<i>not</i>	<i>used-to-give</i>						

Pōwārī is the language of the Pōwārs, an agricultural tribe which traces its origin to the Rajput Pramiras of Malwa, whence the members of the caste have spread over northern India and in later times formed the extensive colonies which we find in the Waingangā valley at the present day. The traditional home of these members of the tribe is Dhar in Central India. Although Pōwārs are found all over the Central Provinces, a distinct Pōwār dialect has been reported only from the Districts of Chhindwara, Balaghat, and Bhandara. Further inquiry shows that even this returned by excess, for the Pōwārs of Chhindwara are now stated to have no peculiar dialect of their own. The number of Pōwārs in Bhandara and Balaghat are, according to the Census of 1891, as follows —

Balaghat	43,564
Bhandara	70,040

The number of speakers of Pōwārī returned from these districts is much less than the above, viz, —

Balaghat	41,300
Bhandara	1,700
TOTAL	43,000

Pōwārī, like Marārī, cannot be properly called a dialect. It is really a jargon, the basis of which is the Baghelī which we find in Mandla, mixed up very freely with forms coming from the original home of the tribe in Western Rajputana, and with Marāthī. For instance, in the following specimens, words like *dēis*, he gave, *lēis*, he took, are Baghelī, but *kōnhī*, a certain, *hōtā*, they were, *āparō* or *aparō*, own, and the case sign *-lā*, are corruptions of Marāthī, and *sē*, is, and *khan*, in *kar-khan*, having done, come from Western Rajputana. Note also the use of *nē* with a Baghelī past tense, which we have noted in Marārī.

Two short specimens of Pōwārī are given, one from Balaghat, and the other from Bhandara.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

BAGHELĪ (PŌWĀRĪ BROKEN) DIALECT

(DISTRICT BALAGHAT)

कोन्ही मानुस-का दुइ बेटा होता। ओ-मा-ल्ले लाहनो-ने अपरे बाप-ला कहिस हे बाबा सम्पति-मा-ल्ले जो मोरो हिस्सा से ऊ दे-देव। मग वो-ने उन-ला आपरो धन बाँट देइस। जुग रोज नहीं भया, नाहनो बेटा सब येकु-जिया कर-खन दूर देस-ला चली गयो। वहाँ जाय-खन लुचपना-माँ सब सम्पति खोय देइस। जब वो सब उड़ाय देइस मग उन देस-मेँ अकाल पड़ेव। अखिन ऊ गरीब भै गयो। अखिन ऊ जाय-खन वने देस-के रहनार-मा-ल्ले एक घरे रहन लगेव। जे-ने ओ-ला आपलो खेत-माँ डूकर चरावन-ला पहुँचाइस। अखिन ऊ उन खोलपा-मा-ल्ले जे-ला डूकर खात होती, आपन पेट भरन चाहोत होती अखिन कोन्ही नही ओ-ला काही देत होतो ॥

TRANSLITERATION AND TRANSLATION.

Kōnhī mānus-kā dui bētā hōtā Ō-mā-lhē lāh'nō-nē ap'rē
Certain man-of two sons were. Them-in-from the-younger-by his-own

bāp'lā kahis, 'Hē bābā, sampati-mā-lhē jō mōrō hissā sē ū
father-to said, 'Oh father, the-property-in-from what my share is that
 dē-dēw' Mag wō-nē un'lā āp'rō dhan bāt dēis Jug
give' Then him-by them-to his-own wealth dividing gave Many

rōj nahī bhayā, nāh'nō bētā sab yekujyā kar-khan dūr
days not became, the-younger son all together having-made distant
 dēs-lā ohali gayō. Wahā jāy-khan luh'panā-mā sab
country-to having-gone went. There having-gone riotousness-in all

sampati khōy dēis Jab wō sab urāy dēis, mag un
property wasting he-gave. When he all squandering gave, then that

dēs-mē akāl padew, akhin ū garib bhai gayō Akhin ū
country-in famine fell, and he poor becoming went And he

jāy-khan wanē dēs-kē rah'nār-mā-lhē ēk gharē rahan lagew
having-gone that country-of citizen-among one into-house to-live began.

Jē-nē ō-lā āp'lō khēt-mā dūkar charāwan-lā pahūchāis Akhin
Whom-by him his-own field-into swine to-feed sent And

ū un khōl'pā-mā-lhē jē-lā dūkar khāt hōti āpan pēt
he that husks-in-from which-to the-swine eating were he belly

bharan ohāhōt hōtō, akhin kōnhī nahī ō-lā kāhi dēt hōtō.
to-fill wishing was, and any-body not him-to anything giving was

INDO-ARYAN FAMILY

MEDIATE GROUP.

EASTERN HINDI

BAGHELĪ (PŌWĀRĪ BROKFN) DIALECT

(DISTRICT BHANDARA)

एक मानुस-ला दुई बेटा होता । ओ-को नहानो बेटा बाबा-ला कहोत होतो, बाबा, मोरो माल-मत्तो-का हिंसा मोरो तोड़ दो । मंग आपरो माल-मत्ता वाट देइस । मंग धाकटो बेटा माल-मत्ता जमा कर-कन दूर देस-की निकल गयो । आनिक अपरो मन-ले वरतावा कर-लेइस, सरबी संपत उडाय देइस । वोतई जमा खरच डाइस । ओन मुलुख-मो बडा दुकार पद्यो होतो ओन वात-सो लंगी जा-से वो-ला । ओ-को वाद ओन मुलुख-की एक मानुस-के जवर रह्यो । ओन डूकर चरावन अपरे खेत-म धाडिस । ओ-ने डूकरन फोल खाइस । उच फोल खाय-के अपरो पेट भरू अस ओन दिल-म अपर सोचीस । आनिक कोइन ओ-ला काही नही देइस ॥

TRANSLITERATION AND TRANSLATION

Ek	mānus-lā	duī	bētā	hōtā.	Ō-kō	nahānō	bēṭā	bābā-lā
One	man-to	two	sons	were	His	younger	son	the-father-ta
kahōt-hōtō,	'Bābā,	mōrō	māl-mattō-kā	hiṣā	mōrō	tōḍ	dō	
said,	'Father,	my	property-furniture of	share	me	breaking	give	
Mang	āp'rō	māl-mattā	bāt	dēs	Mang	dhāk'tō	bētā	māl-mattā
Then	his own	property	dividing	gave	Then	the-younger	son	property
jamā-kar-kan	dūr	dēs-ko	nikal-gayō	Ānik	ap'rō	man-lē		
collecting	distant	country-to	went-away	And	his-own	mind-from		
bar'lāwā	kar-līs,	sar'bi	sampat	udāy-dēs	Wōtai	jamā		
dealings	did,	all	fortune	squandered-away	There	the-whole-substance		
kharach-dāis	Ōn	mulukh-mō	badā	dukār	padyō-hōtō	Ōn	bāt-sō	
he-spent-away	That	country-in	great	famine	fell	That	fact-from	
langī	jā-sō	wō-lā	Ō-kō	bād	ōn	mulukh-kō	ēk	mānus-kē
starvation	occurred	him-to.	That	after	that	country-of	one	man-of
nahyō	Ōn	dūkar	charāwan	ap'rē	khēt-ma	dhādis	Ō-nē	duk'ran
lived	him-by	swine	to-feed	his-own	field-in	sent-him	him-by	swine
phōl	khāis	'Uch	phōl	khāy-kē	ap'rō	*pēt	bharū,	as
husks	used-to-eat,	'Those	very	husks	eating	my-own	stomach	I-may-fill,
dūl-ma	apar	sōchis	Ānik	kōm	ō-lā	kāhi	nahī	dēs.
mind-in	himself	he-thought	There	anyone-by	him-to	anything	not	gave.

The number of people of the Kumbhār or Kumhār, *i.e.*, Potter caste in the Central Provinces, was, according to the Census of 1891, 102,682, and in Berar 22,465. Of these, only those of Ohundwara, Chanda, Bhandara and Buldana were returned as speaking a separate tribal dialect. The Kumbhārs of the first two of these districts and of Buldana speak corrupt forms of Bundēli, Marāthī, or Telugu. In Bhandara, out of 2,750 Kumbhārs only 30 were returned as speaking a form of Marāthī, but an examination of the specimens shows that the Bhandara Kumbhārī is really, like Marāri and Pōwārī, a form of Baghēli very strongly affected by Marāthī. As in the case of the two dialects just mentioned, the Agent case with *nē* is used before the past tenses of Baghēli verbs.

It will be sufficient to give a short specimen of this jargon

[No 42.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

BAGHELI (KUMBHARI BROKEN) DIALECT

(DISTRICT BHANDARA)

एक माणुस-ला दो पोखा रहे । न्हान्हो पोखा कहते, बाबा, आधो
हिस्सा मो-ला दे । वो-ने पोखा-ला जमा बाठ देइस । थोडे दिन रहिस न्हानो
पोखा सब जमा कर-के दूर देस चल गइस । ओ-ने बाँहाँ जा-के सब पैसा
खो देइस । जब ओ-ने सब पैसा खो-देइस तब महँगो गिरिस । कर-के तगी ओ-के
उपर पडिस । तब एक बडो अदमौ-के जगा जा-के रहिस । तब ओ-ने ओ-ला डुकर
चराण-ला खेत-मे पोहचाइस । वा डुकर फोलका खात रहिस । तब ओ-के मन-मे
आइस या फोलका खा-के मे-वी रहूँ । जब ओ-ला कोई-ने खान-ला नै देई ॥

TRANSLITERATION AND TRANSLATION

Ek mānus-lā dō pōrā nhē Nānhō pōrā kah'tē, 'bābā,
One man-to two sons were The-younger son says, 'father,
idhō hucī mō-lā dē' Wō-nē pōrā-lā jamā bāth deis
half share me to you-give' Him-by the-son-to property having-divided gave
Thōdē din rahis, nhānō pōrā sab jamā kar-ke, dūr
A-few days having-lived, the-younger son all together having-made, far
dēs chēl gais Ō-nē wāhā jā-ke sab paisā khō-dēis
country having-gone went Him-by there having-gone all money he-squandered
Tab ō-nē sab paisā khō-dēis tab mahāgō giris Kar-ke
When he all money squandered-had then dearth occurred Therefore
tangī ō-kē upar padis, tab ek badō ad'mī-kō jagā jā-ke rahis
difficulty him-of on fell, then one great man-of place having-gone he-lived
Tab ō-nē ō-lā dukar charān-lā khēt-mē poh'ohāis Wā dukar phol'kā
Then him-by him-to some to-feed field-into sent Those some husks
khāt rahis Tab ō-kē man-mē āis, yā phol'kā khā-ke mē-bi
eating were Then him-of mind-into came, that the-husks having-eaten I-too
rahū Tab ō-lā kōi-nē khān-lā nai dēi
shall-live. Then him-to any-body-by to-eat not gave

The Ōjhās are a sub-tribe of the Dravidian Gōnds, and, according to the census of 1891, there are 5,459 of them in the Central Provinces. They are the bards or

minstrels of the Gōnds, and are of two classes, the first acting as musicians, dancers, and beggars, and the other as fowlers and snarers. Most of them probably talk ordinary Gōndī, but, from Chhindwara, a hundred were returned as speaking a dialect called Ōjhī, which was classed as a dialect of Gōndī. A reference, however, to the following short specimen will show that it is a corrupt jargon based on Baghēli. The total number of Ōjhās in Chhindwara District is 486.

[No. 43]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI

BAGHELĪ (ŪJHĪ BROKEN) DIALECT

(DISTRICT OHINDWARA.)

एक आदमी-के दुइ डोका रहके। छोटवे अपन बाप-से गुटयाइस बाप मोर हिस्सा मो-खे दे-दे। बाप-ने हिस्सा दे-दौस और थोड़े दिना-के बाद अपना हिस्सा इकठा कर लीस दूर-देस-को जात लगिस और सब वयको-के खातर उड़ाय दीस। और जब सब तथिया पूँज खाय लीस वुह मुल्क-मे बड़ा काल पड़-गइस और वोह तूट गयी। और वुह भले आदमी-के निजके जायन वही मुलक-के और उस सुवर चरावे खेता भेजिस। और हम-को छिलपा मिलतिस तो हम बड़े खुशी होतिस खाय-के जो सुवर खात-है॥

TRANSLITERATION AND TRANSLATION

Ek ād'mī-kē dui dōkā rah'kē. Chhoṭ'-wē apan bāp-sē guṭ'yāis, 'bāp,
One man-of two sons were. The-younger his-own father-to said, 'father,
 mōr hissā mō-khē dē-dē.' Bāp-nē hissā dē-dis' Aur thōrē dinā-kē
my share me-to give' The-father share gave-away And a-few days-of
 bād ap'nā hissā ik'thā-kar-lis, dūr dēs-kō jāt-lagis Aur sab
after his-own share he-collected, distant country-to went-away And all
 bay'kō-kē khātar urāy-dis. Aur jab sab tathiyā-pūj khāy-lis wuh
harlots-of for-the-sake wasted-away And when all substance ate-up that
 mulk-mē barā kāl par-gāis aur woh tūt-gayī Aur wuh bhalē ād'mī-kē
country-in great famine fell and he was-broken-down And he good man-of
 nij'kē jāyan wahi mulak-kē. Aur us suwar oharāwe khētā bhējis
near went that-very country-of And he swine to-feed to-fields sent-him
 'Aur ham-kō chhul'pā mīl'tis tō ham barē khusī hōtis khāy-ke
'And me-to hushs if-might-be-given then I very glad might-be eating
 jō suwar khāt-bai'
which swine are-eating'

CHHATTĪSGARHĪ

The form of Chhattīsgarhī which is current in Raipur is that illustrated in the grammatical sketch given on pp 28 and f

[No 44]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

CHHATTISGARH OR LARIA

(DISTRICT RAIPUR.)

कोनो आदमी-को दू छोकरा रहिस-है। वो-माँ-को सब-से छोटे-हर अपन वाप-से कहिस के जोन मोर हिस्सा होय वो-ला दे-दे। तब वो-हर अपन जयदाद-ला बाँट दिहिस। धीरेक दिन-के पिछे छोटे छोकरा-हर अपन सब जयदाद-ला जोर-के दुरिछा देस चले गइस और उहाँ अपन सब जयदाद-ला फूँक दिहिस। जब सब फूँका गय तब उहाँ अकाल पडिस और वो-हर गरीब भय गय। तब वो-हर वो गाँव-के एक वसुन्धरा-के घर रहे लगिस जोन-हर वो-ला अपन खेत-माँ सुँअरा चराये-वर भेजत रहिस-है। और वो-हर वो भूसा-ला जे-ला घंटा-मन खात-रहिस अपन पेट भरे-ला चाहत-रहिस। और तोनो-ला कोनो नहीं देत-रहिस। तब वो-ला चेत आइस और कहिस के मोर ददा-के कातकोन नोकर-ला फेके-के पुर्ती खाय-वर मिलत-है और मैं भूखन मरत-हौं। मैं उठ-के अपन ददा-के नजीक जाहौं और वो-कर-से कहौं के ददा मैं स्वरग-के उलटा और तोर आगु-माँ पाप करे-हौं। मैं तोर लइका कहाये-के जोग नहीं आँव। मो-ला अपन नोकर-माँ-के एक जान। और वो-हर उठ-के अपन ददा-के पास चले लगिस। वो-हर धीरेक दुरिछा गये-रहिस-है के वो-कर ददा-हर वो-ला देख-के दया करिस और दौर-के वो-कर-से मिल-के चूमिस। तब छोकरा-हर कहिस के ददा मैं सरग-के उलटा और तोर आगु-माँ पाप करे-हौं और मैं तोर लइका कहाये-के जोग नहीं आँव। तब वो-कर ददा-हर अपन नोकर-ला कहिस के सुन्दर कपड़ा निकाल और वो-ला पहिनाव और वो-कर हाथ-माँ सुँदरी और पाँव-माँ पनही पहिराव और हम-सब खाई और खुसी करी। काहे-वर के मोर लइका मर गये-रहिस-है जो गये। गँमाय गये-रहिस-है मिल गये। और वो-सब अनन्द करे लगिन ॥

वो-कर वडे लइका-हर खेत-माँ रहिस। और जब वो-हर घर-के नजीक आये लगिस बाजा-गाजा-के सबद सुनिस। और वो-हर अपन नोकरन-माँ-के एक-ला बलाय-के पुकिस के ये का होत-है। तब वो-हर वो-कर-से कहिस के तोर भाई आइस-है और तोर ददा-हर सुन्दर जेवनार रचे-है काहे-वर के वो-ला

छेम कुसल पाइस-है । तव वो-हर गुस्सा करिस और भितर जाये नहीं चाहिस । तव वो-कर ददा-हर बाहिर-माँ आ-के वो-ला मनाये लगिस । तव वो-हर अपन बाप-ला कहिस के देख मैँ अतेक दिन-से सेवा करत-हौँ और कभू तोर हुकुम-ला नहीं ठारेंव और तैँ-हर मो-ला छेरिया-के पिला-तक-ले नहीं दिये के मैँ अपन संगी-के संग खुसी करतेंव । पर ये तोर लड़का जोन पतु-रिया-के संग तोर सब माल-वसुत-ला खाय-के बैठे-है जैसने वो-हर आइस है तैसने तैँ-हर वो-कर खातिर मुन्दर जेवनार करे-हस । वो-कर ददा-हर कहिस के तैँ-हर सब दिन-ले मोर मग हस और जोन कुछ मोर है सो सब तोर है । पर तो-ला अनन्त करे चाहौँ और खुसी मनाये चाहौँ काहे-वर के ये तोर भाई मर गये-रहिस है फेर जीइस-है । गँमाय गये-रहिस-है फेर मिलिस-है ॥

[No 44]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

CHHATTISGARHĪ OR LARIĀ

(DISTRICT RAIPUR)

TRANSLITERATION AND TRANSLATION

Kōnō ād'mī-ke dū chhok'rā rahis-hai Wō-mā-ke sab-sē
A-certain man-of two sons were Them-in-of all-fi om
 chhōtc-har apan bīp-sē kahis ke, 'jōn mōi hissā hōy wō-lā
the-younger his own father-to said that, 'what my share may-be that
 dē-dē' Tab, wō-hai apan jay'dād-lā bāt dībis Thōrek dīn-ke
give(-me)' Then, he his-own property dividing gave A-few days of
 piclik chhōtc chhok'rā-hai apan sab jay'dād-lā jōr-ke
after the-younger son his-own all property having-collected
 durihvā dēs chāle-gais, āūr uhā apan sab jay'dād-lā phūk-
(to-)a-distant country went-away, and there his-own all property burnt-
 dīhis Jab sab phūk-i-gay, tab uhā akāl pars, āūr wō-hai garīb
up When all was-burnt up, then there a-famine fell, and he poor
 bhay-gay Tab wō-har wō gāw-ke ek basundh'rā-ke ghar rahe
became Then he that village of one inhabitant-of the-house(-at) to-live
 lagis, jōn-har wō-lā apan khēt-mā sūarī oharāye-bar bhējat-rahis-hai
began, who him his-own fields-in some feeding-for was-sending
 Āūr wō-har wō bhūśā-lā jō-lā ghētā-man khāt-rahis apan pēt
And he those husks which the-pigs used-to-eat his-own stomach
 bhare-lā chābat-rahis Āūr tōnō-lā kōnō nahī dēt-rahis Tab
filling-for desned And that-too anybody not used-to-give Then
 wō-lā chūt āis āūr kahis ke, 'mōr dadā-ke kat'kōn nōkar-lā
him-to senses came and he-said that, 'my father-of how-many servants
 phēke-ke purti khāy-bar milat-hai, āū māī bhūkhan marat-haū
throwing-away-of sufficiency eating-for is-given, and I by-hunger am-dying
 Māī uth-ke apan dadā-ke najik jāhaū āūr wō-kar-sē kaihaū ke,
I arising my-own father-of near will-go and to-him will-say that,
 "dadā, māī swarag-ke ul'tā āūr tōr āgu-mā pāp kare-haū Māī
 "father, I heaven-of opposite and thy presence-in sin have-done I
 tōr laīkā kahāye-ke jōg nahī āw Mō-lā apan nōkar-mā-ke
thy son being-called-for worthy not am Me thy-own servants-among-of
 ek jān " Āūr wō-har uth-ke apan dadā-ke pās chāle lagis
one consider " And he arising his own father-of near to-go began
 Wō-har thōrek durihyā gaye-rahis-hai ke wō-kar dadā-har wō-lā dēkh-ke
He a-little distance had-gone that his father him having-seen
2 B 2

dayā karis, āūr daur-ke wō-kai-sē mil-ke chūmis Tab chhok**rā*-har
 pity did, and running him-with meeting kissed(-him) Then the-son
 kahis ke, 'dadā, maĩ sarag-ke ul*tā āūr tōr āgu-mā pāp
 said that, 'father, I heaven-of opposite and thy presence in sin
 kare-haĩ, āūr maĩ tōr laikā kahāye-ke jōg nahĩ āw' Tab
 have-done, and I thy son being-called-for worthy not am' Then
 wō-kar dadā-har apan nōkar-lā kahis ke, 'sundar kap*rā nikāl
 his father his-own servants-to said that, 'beautiful clothes take-out
 āūr wō-lā pahināw Āūr wō-kai hāth-mā mūd*ri āūr pāw-mā pan*hi
 and him-on put And his hand-on ring and feet-on shoes
 pahirāw, āūr ham-sab khāi, āūr khusi kari, kāhe-bar ke mōr
 put, and (let-)us-all eat, and merriment make, because that my
 laikā mar gaye-rahis-hai, jī-gaye, gāmāy gaye-rahis-hai, mil-gaye' Āūr
 son dead had-gone, came-to-life, lost had-gone, was-found' And
 wō-sab anand kare lagin
 they-all joy to-do began

Wō-kar bare laikā-har khēt-mā rahis Āūr jab wō-har ghar-ke
 His elder son the-field-in was And when he the-house-of
 najik āye lagis, bājā-gājā-ke sabad sunis Āūr wō-har apan
 near to-come began, music-etc-of noise he-heard And he his-own
 nok*ran-mā-ke ek-lā balāy-ke puchhis ke, 'yē kā hōt-hai?' Tab
 servant-in-of one calling asked that, 'this what is-being-done?' Then
 wō-har wō-kar-sē kahis ke, 'tōr bhāi āis-hai, āūr tōr dadā-har
 he him-to said that, 'thy brother come-is, and thy father
 sundar jew*nār rache-hai, kāhe-bar ke wō-lā chhēm kusāl
 fine feast had-prepared; because that him safety welfare (-with)
 pāis-hai.' Tab wō-har gussā karis āūr bhitar jāye nahĩ chāhis Tab
 he-found' Then he anger did and inside to-go not wished Then
 wō-kar dadā-har bāhir-mā ā-ke wō-lā manāye lagis Tab wō-har
 his father outside-in coming him to-appease began Then he
 apan bāp-lā kahis ke, 'dēkh, maĩ atek dīn-sē sēwā karat-haĩ
 his-own father-to said that, 'see, I so-many days-since service am-doing
 āūr kabhū tōr hukum-lā nahĩ tārēw, āūr taĩ-har mō-lā chheriyā-ke
 and ever-even thy orders not put-away, and thou me-to a-she-goat-of
 pilā-tak-lē nahĩ diyē ke maĩ apan sangi-ke sang khusi
 the-kid-even not gavest that I my-own companions-of with merriment
 kar*tēw Par yē tōr laikā jōn paturiyā-ke sang tōr sab mā
 might-make But this thy son who harlots-of with thy all fortune
 basut-lā khōy-ke bathe-hai, jāis*nē wō-har āis-hai, tāis*nē taĩ-har wō-kar
 things losing is-sitting, as-even he came, so-even thou him
 khātir sundar jew*nār kare-has' Wō-kar dadā-har kahis ke, 'taĩ-har
 for a-fine feast hast-made' His father said that, 'thou

sab din-lū mōr sang has, āṛ jōn-kuchh mor hai sō sab tōr hai.
all days of-me with art, and what-ever mine is that all time is
 Par tō-lā anand hare ohāhī, āṛ khusī manāye
But to-thee rejoicing to-make is-proper, and merriment to-celebrate
 chāhī, kīhē-bar ke yē tōr bhāī mar-gaye-rahis-hai, phēr
is-proper, because that this thy brother dead-had-gone, again
 jis-hai, gāmāy gave rahis-hai, phēr milis hai '
came-to-life, lost had-gone, again found is'

The language of the Bilaspur District is also pure Chhattisgarhī as will be evident from the following two specimens. The first is a version of the Parable of the Prodigal Son, and the second a folktale, of how the Fisherman's boy outwitted the Banker.

It may be mentioned here that there are reported to be 159,502 Gōnds in Bilaspur, of whom only some 8,450 speak Gōndī. The remainder speak Chhattisgarhī, and are included in the figures for that language for Bilaspur District. Their patois differs slightly from that of their Aryan-speaking brethren, owing to the use of a few aboriginal words, but the difference is not sufficient to entitle us to class their speech as a separate dialect.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

CHEATTISGARHĪ OR LARIĀ

(DISTRICT BILASPUK)

SPECIMEN I.

कोनो मनखे-के दुइ बेटवा रहिन । उन-माँ-ले छोटका-हर अपन ददा-ले कहिस ददा मालमत्ता-के जौन हींसा मोर वाँटा-माँ परत-होही तौन मो-का दे-दे । औ वो-हर अपन मालमत्ता उन-का वाँट दिहिस । औ वहुँत दिन नहीं बीते पाइस के छोटका बेटवा अपन सब धन सकेल-के दूर देस-माँ निकर-गय । औ उहाँ अपन धन-का नाँच-रंग-माँ उडा-दिहिस । औ जब जम्माँ-ला फूँक-डारिस तब वो देस-माँ बड़ दुकाल परिस । औ वो-हर भूखन मरे-लागिस । तब वो चल-के वो देस-के कोनो मंडल के इहाँ जा-के रहिस । औ वो-हर वो-का खेत-माँ सुँवरा चराये वर पठोइस । औ जौन भूसा-का सुँवरा खात-रहिन तौन-का खाय-के पेट भरे-के वो-कर मन भय-गय तबो-ले वो-ला कोनो कुछ नहीं देत-रहिस । औ जब वो-कर चेत चघिस वो-हर कहिस के मोर ददा-के ऐसन कतको भुति हार नौकर हवै जिन-कर-मेर खा-पौ-के वाँच जात-हवै औ मै इहाँ भूखन मरत-हौं । मै चल-के अपन ददा-मेर जाहौं औ वो-ला कहिहौं ददा मै भगवान-के औ तोर कसूर करे-हौं औ अब मै तोर बेटवा कहाये जोग नहीं रछौं । औ मो-का तैं अपन एक भुतिहार साँही राख-ले । औ वो-हर चलिस औ अपन ददा-मेर आइस । औ जब वो-कर ददा वो-ला दुरिहा-ले आवत देखिस वो-का मया आइस औ दौर-के वो-का पोटा-लिहिस औ वो-कर चूसा लिहिस । औ बेटवा वो-का कहिस ददा मै भगवान-के औ तोर कसूर कर-डाखौं औ तोर बेटवा कहाये जोग नहीं रछौं । पर ददा-हर अपन कमिया-मन-का कहिस वने-सुगधर कपड़ा लावा औ वो-का पहिरावा औ वो-कर हाँथ-माँ मुँदरी औ पाँव-माँ पनही पहिरावा औ अपन खाई औ खुसी मनाई । का-वर-के ये मोर बेटवा मर-गय-रहिस औ फेर जौ उठिस वो गमाय-गय-रहिस वो-ला पाय-घाल्यौं । औ उन-मन खुसी मनार्ये लागिन ॥

अतका-माँ वो-कर बड़का बेटवा जौन खेत माँ रहिस तौन जब घर-के लकठा-माँ पहुँचिस तो वो-हर नाँचा औ वाजा सुनिस । वो-हर एक नौकर-का

वलाय-के पूँछिस ये काये होत-हवै । औ वो-हर वो-का कहिस तोर भाई आइस-हवै औ तोर ददा वो-कर खातिर नेवता करिस-हवै का-वर के वो-हर वो-का नंगत नंगत पाइस । अतका सुन-के वो रिसाय-गइस औ घर-माँ नहीं आवत-रहिस । तो वो-कर ददा बाहिर आय-के वो-ला मनाइस । वो-हर अपन ददा-का जवाब दिहिस देख मैँ अतेक बहर-ले तोर नौकरी बजाये-हौँ औ तोर कहे बाहिर कब-हूँ नहीं भयौँ । तवो-ले तैँ मो-ला एक पठरु घलाये नहीं दिये जी-माँ अपन संगी-मन संग मँजा करयौँ । औ जैसने ये तोर बेटवा आइस जौन-हर तोर जिँदगी-का पतुरिया-मन-ला खवाय-दिहिस तैसने तैँ वो-कर खातिर नेवता-हकारी करे । तव वो-हर वो-का कहिस बाबू तैँ तो मोर संग सब-दिन रहत-हस औ जौन-कुछ मोर हवै तौन तोरेच अय । ये उचित रहिस के हम-मन खुसौ-मनाई औ आनद करी का-वर के ये तोर भाई मर-गय-रहिस तौन पुन जी-उठिस औ गमाय-गय-रहिस तौन मिलिस ॥

INDO-ARYAN FAMILY

MEDIATE GROUP.

EASTERN HINDĪ

CHHATTĪSGARHĪ OR LARIĀ.

(DISTRICT BILASPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Kōnō man^{*}khe-ke dui bet^{wā} rahin Un-mā[~]-lē chhot^{*}kā-har
A-certain man-of two sons were Them-in-from the-younger
 apan dadā-lē kahis, 'dadā, māl-mattā-ke jaun hīsā mōr bātā-mā[~]
his-own father-to said, 'father, property-of which share my share-into
 parat-hōhī, taun mō-kā dē-dē Au wō-hai apan māl-mattā un-kā
will-be-falling, that me-to give And he his-own property them-to
 bāt dihus Au bahūt din nahī bīte-pāis ke
dividing gave And many days not were-allowed-to-pass that
 chhot^{*}kā bet^{wā} apan sab dhan sakēl-ke dūr dēs-mā[~] nikar-gay
the-younger son his-own all fortune, collecting distant country-into went-away
 Au uhā apan dhan-kā nāch rang-mā[~] urā-dihis Au jab
And there his-own fortune dance lecentiousness-in squandered And when
 jammā[~]-lā phūk-dāris tab wō dēs-mā[~] bar dukāl paris,
the-whole he-had-squandered then that country-in a-great famine fell,
 au wō-hai bhūkhan mare lāgis Tab wō chal-ke wō dēs-ke
and he from-hunger to-die began Then he going that country-of
 kōnō mandal-ke ihā jā-ke rahis Au wō-har wō-kā khēt-mā[~]
a-certain well-to-do-man-of near going lived And he him field-in
 sūwarā charāye-bar pathōis Au jaun bhūsā-kā sūwarā khāt-rahin
swine to-feed sent And what ohaff swine used-to-eat
 taun-kā khāy-ke pēt bhare-ke wō-kar man bhay-gay Tabō-lē wō-lā
that-very eating stomach to-fill his mind became Even-then him-to
 kōnō kuchhu nahī dēt-rahis Au jab wō-kai chēt chaghis
anybody anything not used-to-give And when his senses arose
 wō har kahis ke, 'mōr dadā-ke aisan kat^{*}kō bhutihār naukār hawāī
he said that, 'my father-of such how-many hired servants are
 jin-kar mēr khā-pī-ke bāch-jāt-hawai, au māī
whom-of near having-eaten-(and)-drunk there-remains-over-and-above, and I
 ihā bhūkhan marat-haū Maī chal-ke apan dadā-mēr jāhaū
here from-hunger dying-am I having-gone my-own father-near will-go
 au wō-lā kaluhaū, "dadā māī Bhag^{*}wān-ke au tōr kasūr
and him-to I-will-say, "father, I God-of and of-thee sir

karre-harū, au ab maĩ tōr bet'wā kahāyo jōg nahĩ rahyaũ. Au
face done, and now I thy son to be called worthy not remained. And
 mō-kā tñ apin ek bhutihār sñhĩ rākh-lē. Au wō-har chahis
me thou thy own one hired-servant like keep. And he started
 au apin didā-mēr āis au jab wō-kar dadā wō-lā durihā-lē
and his own father-mer came And when his father him from-a-distance
 āwat dekhis wō kī mriy āis au daur-ko wō-kā potār-hihis au
came saw him to pity came And running him embraced and
 wō-kar chūmī hihis au bet'wā wō-kā kahis, 'dadā, maĩ Bhag'wān-ke
him-of his took And the-son him-to said, 'father, I God-of
 au tor kasur kar diriaũ au tor bet'wā kahāyo jōg nahĩ
end of thee sin have done and thy son to-be-called worthy not
 rahyaũ. Par dadā-har apin kamiyā-mrin-kā kahis, 'bano sugghar
remained. But the father his-own servants-to said, 'good beautiful
 kar'fī liwī au wō-kī pahurāwā au wō-kar hāth-mā mūdarī au
clothes bring and that one-on put And his hand-on ring and
 pñr-mĩ pahurāwī au apan-khāi au khusī-manāi, kā-bar ke
feet-o shoes put And let-us eat and make-meriy, because that
 ye mōr bet'wī mar-gai-rahis au phēr jī-uthis, wō gamāy-gay-rahis,
this my son dead-had-gone and again he alive-arose, he lost-had-gone,
 wō-lā pñr-ghilraũ. Au un-man khusī manāyo lāgin
him I-hate found. And they merriment to-make began
 At'kī-mĩ wō-kar bar-kā bet'wā jaun khēt-mā rahis, taun jab
In the-meantime his elder son who field-in was, he when
 ghar-ke lak'hi-mĩ pahūchis tō wō-har nñohā au bājā sunis Wō-har
house of vicinity-in arrived then he dancing and music heard He
 ek nankar-kā balāy-ke pñchhis, 'jō kāyo hōt-hawai? Au wō-har
one servant having-called asked, 'this what is-being-done?' And he
 wō-lā kahis 'tōr bhāi āis-hawai, au tōr dadā wō-kar khātar
him to said 'thy brother come-is, and thy father him of for
 new'tā karis-hawai, kā-bar ke wō-har wō-kā nangat nangat pās,
feast has-done, because that he him well well found'
 At'kī sun-ke wō risāy-gais au ghar-mā nahĩ āwat-rahis,
This-much having-heard he angry-icent and house-into not coming-was,
 tō wō-kar dadā bāhir āy-ke wō-lā manāis Wō-har apan dadā-kā
then his father outside coming him appeased He his-own father to
 jawāb dihis, 'dekhi maĩ atek bachhar-lē tōr nāñk'rī bajāye-haũ, au
answer gave, 'see I so-many years-for thy service have-done, and
 tōr kahe bāhur kab-hū nahĩ bhayaũ, tabō-lē taĩ mō-lā ek
thy saying out-of ever-even not I-became, even-then thou me-to one
 path'rū ghalāve nahĩ diyē, jō-mā apan sangī-man sang
hid even not gaves, by-which my-own companions with

mājā-kar'tyaū Au jāis'nē yē tōr bet'wā āis jaun-har tōr
I-might-have-made-merry And as-even this thy son came who thy
 jind'gī-kā paturiyā-man-lā khawāy-dihis, tāis'ne taī wō-kar khātir new'tā
livelihood harlots-to gave-to-eat, so-even thou him-of for a-feast
 hakārī karē' Tab wō-har wō-kā kahis, 'bābū, taī tō mōr
invitation madest' Then he him-to said, 'son, thou indeed of-me
 sang sab dīn rahat-has, au jaun-kuchhu mōr hawāi taun tōrēch
with all days livest, and what-ever mine is that thine-indeed
 ay Yē ucht rahis ke ham-man khusī-manāi au ānand karī,
is This proper was that we may-make-merry and rejoicing may-do,
 kā-bar ke yē tōr bhāi mar-gay-rahis taun pun jī-uthis, au
because that this thy brother dead-had-gone he again alive-arose, and
 gamāy gay-rahis, taun milis'
lost had-gone, he was-found'

INDO-ARYAN FAMILY

MEDIATE GROUP

EASTERN HINDI

CHHATTISGARH OR LARI

(DISTRICT BILASPUR)

SPECIMEN II.

एक-ठन गाँव-माँ केवट औ केवटिन रहिस। ते-कर एक-ठन लड़का रहिस। केवट-हर महाजन-के रुपिया लागत-रहिस। तव एक दिन साव रुपिया माँगे-वर आइस। तव सियान-मन घर-माँ न रह्य। लड़का घर राखत बैठे-रह्य। साव-हर पूँक्सि कस-रे वावू तोर दार्ड-ददा-मन कहाँ गये-हैं। वोतेक-माँ टूरा-हर कहिस के मोर दार्ड गये-हैं एक-के दू करे-वर। औ ददा-हर काटा-माँ काटा रूँधे-वर गये-हैं। तव साव-हर कथय के कैसे गोठियात-हस रे टूरा। तव टूरा कथय मैँ तो ठोका गोठियायौ। ओतेक-माँ टूरा-के औ साव-के लराई भय-गय। साव-हर कहिस के तैं जौन बात-ला गोठियाये-हस तौन बात-ला सिरतोन कर दे। नहीं करवे तो तो-ला साहेव-के कचहरी-माँ ले-जावो। तव तो-ला सजा हो-जाही। टूरा-हर कहिस मोर दार्ड-ददा-मन जतका तोर रुपिया लागत-हैँ ते-ला तैं छाँड-देवे तव मैँ ये-कर भेद-ला बताहौं। ओतेक-माँ साव-हर कहिस के भेद-ला नहीं बतावे तो तो-ला कैद करवा-देहौं। तव टूरा-हर कहिस हौ महराज चल। साहेव-लँग चली। केवट-के टूरा औ साव दूनो भन साहेव-लँग गइन। साहेव-लँग साव-हर फिरयाद करिस के महराज मैँ आज विहनिया केवट-के घर गयौं तव केवट औ केवटिन घर-माँ नहीं रहिन। वो-कर लड़का रहिस। तव मैँ वो-ला पूँखे के कस-रे वावू तोर दार्ड-ददा-मन कहाँ गये-हैं। तव ये टूरा-हर कथय के मोर दार्ड गये-हैं एक-के दुई करे-वर औ ददा गये-हैं काटा-माँ काटा रूँधे-वर। तव ये-कर औ मोर लराई भय-गय। ये-कर मोर हार-जीत लगे-है। ये-कर नियाव-ला कर-दे ये-हर जैसन गोठियात-हवे। साहेव-हर टूरा-ले पूँक्सि के कस-रे टूरा ये-कर भेद-ला बतावे। टूरा कहिस हौ महराज साव-हर सबो रुपिया-ला छाँड देहौ ना महराज। वोतेक-माँ साहेव-हर साव-ला पूँक्सि के ये-कर भेद-ला टूरा-हर बताय-देहौ तो सबो रुपिया-ला छाँड देवे-ना। साव कहिस हौ महराज। औ नहीं बताहौ तो सजा हो-जाही न महराज। साहेव कहिस अच्छा तुम-मन चुपे-चाप ठाढ़े रहा। साहेव टूरा-ला पूँक्सि कस-रे टूरा तैं कैसे कैसे साव-ला गोठि-

याये । टूरा कहिस मैं ऐसन गोठियायौ के साव पूँछिस के कस-रे बाबू तोर दाई-
 ददा कहाँ गये हैं । तब मैं कछौ के मोर दाई गये है एक के दुई करे-वर औ
 ददा गये-है काटा-माँ काटा रूँधे-वर । सुना महराज मोर दाई गये है चना
 दरे-वर । तब एक-ठन-के दू दार होत-है । ये-कर भेद झूया अय महराज ।
 दूसर बात ऐसन अय के मोर ददा-हर भाटा-बारी-माँ काटा रूँधे-वर गये-रहिस ।
 तब महराज भाटा माँ काटा होत-है । तब मैं कछौ काटा-माँ काटा रूँधे गये-
 है । झूया साव-हर लराई लरिस मोर-लँग । साव-हर वोतेक-माँ बड़बड़ाये
 लागिंस । साहेब कहिसः चुप रहो साव । तैं तो हार-गये । झूया टूरा-हर
 जीत-गइस । टूरा-हर सिरतोन बात-ला बताइस-है । रुपिया ला छाँड़ दे ॥

[No 46]

INDO-ARYAN FAMILY

MEDIATE GROUP

EASTERN HINDI

CHHATTISGARHĪ OR LARĪ

(DISTRICT BILASPUR)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek-than	gāw-mā	kēwat	au	kew'tin	rahis	Tē-kar
One	village-in	a-fisherman	and	a-fisherman	were	Them-of
ek-than	laikā	rahis	Kēwat-har	mabājan-ke	rupiyā	lāgat-rahis.
one	son	was	The-fisherman	banker-of	money	owed
Tab	ek	din	sāw	rupiyā	māge-bar	āis
Then	one	day	the-banker	money	to-demand	came
Tab	siyān-man					
Then	the-elders					
ghar-mā	na	rahāy	Laikā	ghar	iākhāt	baithē-rahay
house-in	not	were	The-boy	house	guarding	seated-was
Sāw-har	pūchhis					
The-banker	asked					
'kas-rē,	bābū,	tōr	dāi	dadā-man	kahā	gaye-hai ?
'well,	boy,	thy	mother-father-(plur)	where	gone-are ?	Thereupon
tūrā-har	kahis	ke	'mōr	dāi	gaye-hai	ek-ke dū
the-boy	said	that	'my	mother	gone-is	one-of two
kare-bar,	au					
making-for,	and					
dadā-har	kātā-mā	kātā	rūdhē-bar	gaye-hai	Tab	sāw-har
father	thorns-in	thorns	fencing-for	gone-is	Then	the-banker
said						
ke	'kaise	gothiyāt-has	rē	tūrā ?	Tab	tūrā
that	'how	are-you-talking,	O	boy ?	Then	the-boy
said,	'I	surely				
thaukā	gothiyāthau	Otek-mā	tūrā-ke	au	sāw-ke	larāi
truce	am-saying	Thereupon	the-boy-of	and	the-banker-of	quarrel
bhay-gay	Sāw-har	kahis	ke	'taī	jaun	bāt-lā
became	The-banker	said	that	'thou	what	words
said-hast						
taun	bāt-lā	sir'tōn-kar-dē	Nahī-kar'bē	tō	tō-lā	sāheb-ke
those	words	true-make	If-thou-wilt-not-do-(so)	then	thee	the-Sāheb-of
kachah'ri-mā	lē-jābō	Tab	tō-lā	sajā-hō-jāhī	Tūrā-har	kahis,
court-into	I-shall-carry	Then	thee-to	punishment-will-be	The-boy	said,
'mōr						
dāi-dadā-man	jat'kā	tōr	rupiyā	lāgat-hai	tē-lā	taī
mother-father	how-much	thy	rupees	owe	that	thou
will-give-up,	then					
maī	yē-kar	bhēd-lā	batāhaū.	Otek-mā	sāw-har	kahis
I	this-of	meaning	will-tell	Thereupon	the-banker	said
that,	'the-meaning					
nahī	batābē,	tau	tō-lā	kaid-kar'wā-dēhaū.	Tab	tūrā-har
not	thou-wilt-tell,	then	thee	I-shall-get-imprisoned	Then	the-boy
said	'yes,					

mah'rāj, chal. Sāheb lāg chali.' Kēwat-ke tūrā au sāv dūnō
Sir, come The-Sāhib near let-us-go' The-fisherman's son and the-banker both
 jhan sāheb lāg gain. Sāheb lāg sāv-har phur'yād karis ke,
persons the-Sāhib near went The-Sāhib near the-banker complaint made that,
 'Mah'rāj, maĩ āj bīhaniyā kēwat-ke ghar gayaũ Tab
'Sir, I to-day in-the-morning the-fisherman-of house-to went Then
 kēwat au kew'tin ghar-māñ nahĩ rahin Wō-kar laikā rahis
the-fisherman and the-fisherwoman the-house-in not were His son was
 Tab maĩ wō-lā pūchhēw ke, "kas-re bābū, tōr dāi-dadā-man kahā gaye
Then I him asked that, "well boy, thy parents where gone
 haĩ?" Tab yē tūrā-har kathay ke, "mōr dāi gaye-hai ēk-ke duĩ kare-bar,
are?" Then thus boy says that, "my mother gone-is one-of two making-for,
 au dadā gaye hai kātā-māñ kātā rūdhe-bar." Tab yē-kar au
and father gone is thorns-in thorns fencing-for" Then this-one's and
 mōr larāi bhay-gay Yē-kar mōr hāi jīt lage-hai. Yē-kar
my quarrel became This-one's my defeat victory is-staked This-of
 nyāw-lā kar-dē, yē-har jaisan gothiyāt-hawai' Sāheb-har tūrā-lē
decision do, this-one as is-saying' The-Sāhib the-boy
 pūchhis ke, 'kas-rē tūrā, yē-kar bhēd-lā bataibē?' Tūrā kahis,
asked that, 'well boy, this-of the-meaning will-you-tell?' The-boy said,
 hau, mah'rāj, sāv-har sabō rupiyā-lā chhār-dēhī-nā, mah'rāj?
yes, Sir, the-banker all money will-give-up- (or) not, Sir?
 Wotek-māñ sāheb-har sāv-lā pūchhis ke, 'yē-kar bhēd-lā tūrā-har
Thereupon the-Sāhib the-banker asked that, 'this-of meaning the-boy
 batāv-dēhī, tō sabō rupiyā-lā chhār-dēbē-nā?' Sāv kahis,
will-tell, then all the-rupees will-you-give-up?' The-banker said,
 'hau, mah'rāj Au nahĩ-batāhī tau sajā-hō-jāhī-na, mah'rāj?
'yes, Sir And he-will-not-tell then will-he-be-punished-(or)-not, Sir?
 Sāheb kahis 'achehā, tum-man chupe-chāp thārhe rahā' Sāheb
The-officer said 'all-right, you silently standing remain' The-Sāhib
 tūrā-lā pūchhis, 'kas-rē, tūrā, taĩ kaise kaise sāv-lā gothiyāyē?
the-boy-to asked, 'well, boy, then how how the-banker spoke?'
 Tūrā kahis, 'maĩ aisan gothiyāyāũ ke, sāv pūchhis ke, "kas-rē,
The-boy said, 'I in-this-way spoke that, the-banker asked that, "well,
 bābū, tōr dāi-dadā-man kahā gaye-hai?" Tab maĩ kahvāũ
boy, thy parents where gone-are?" Then I said
 ke, "mōr dāi gaye-hai ēk-ke duĩ kare-bar, au dadā gaye-hai
that, "my mother gone-is one-of two making-for, and the-father gone-is
 kātā-māñ kātā rūdhe-bar" Sunā, mah'rāj, mōr dāi gaye-hai chanā
thorns-in thorns fencing-for" Hear, Sir, my mother gone-is please
 dare-bar Tab ēk-than-ke dū dār hōt-hai Yē-kar bhēd iyā ay,
to split. Then one-pea-of two split-peas became. This-thing-of meaning this is,

mah'rāj Dūsar bāt aisan . ay ke mūr dadā-har bhātā-bārī-mā
Sir The-other thing so is that my father brinjal-garden-in
 kātā rūdhē-bār gaye-rahis Tab, mah'rāj, bhātā-mā kātā hōt-hai.
thorns fencing-for gone-was Then, Sir, brinjals-in thorns are.
 Tab maī kahvaū, "kātā-mā kātā rūdhē gaye-hai" Iyā sāv-har
Then I said, "thorns-in thorns to-fence gone-is" This banker
 larāī laris mōr-lāg' Sāv-har wotek-mā bar'barāye lāgis Sāheb
a-fight fought me-of-with' The banker thereupon to-murmur began The-Sāhib
 kahis, 'chup iahō, sāv Taī tō hār-gayē. Iyā tūrā-har jīt-
said, 'silent remain, O-banker. Thou surely art-defeated This boy has-
 gaīs 'Tūrā-har sir'tōn bāt-lā batāis-hai Rupiyā-lā ohhār-dē'
won The-boy true things has-spoken Rupees give-up'

FREE TRANSLATION OF THE FOREGOING

In a certain village there lived a fisherman and his wife, with their only son. The fisherman owed some money to his banker, and one day the latter came to dun him for it. The old people were not at home and only the boy was keeping house. Asked the banker, 'Well, boy, where have your father and mother gone?' Said the boy, 'My mother has gone to turn one into two, and my father has gone to fence thorns with thorns.'

'What nonsense is this you are saying,' said the banker. Replied the boy, 'I am telling the simple truth.'

Then the banker and the boy began to quarrel, and the former challenged the latter to prove the truth of his words, and threatened if he did not do so to haul him off to the Sāhib's court, and get him punished. The boy said he would tell the meaning of his words, if the banker would let off his father's debt. Said the banker, 'if you won't tell it to me, I'll get you put in jail.' Said the boy, 'Yes, Sir, I agree to that. Come along to the Sāhib.' So the fisher-lad and the banker went off to the Sāhib, and there the banker made the following complaint —

'Sir, this morning I went to the fisherman's house, and the only one there was this boy, his son. I asked him where his father and mother were, and he said to me, "my mother has gone to turn one into two, and my father has gone to fence thorns with thorns." Thereon we began to quarrel, and laid a wager, which we have brought to you to decide.' The Sāhib asked the lad if he would tell the meaning of his words. 'Yes, Sir,' said he, 'provided the banker will remit my father's debt.' Then the Sāhib asked the banker if he agreed to this. 'Yes, Sir,' said he, 'provided that if he fails to explain them he is punished.' 'All right,' said the Sāhib, 'hold your tongue, and stand where you are.' Then he turned to the boy, and asked him, 'well, boy, what was it that you said to the banker?'

Said the lad, 'the banker asked where were my father and mother, and I replied, "my mother has gone to turn one into two, and my father has gone to fence thorns with thorns." Sir, my mother had gone out to split pease, and when you do that, each pea turns into two. That is the meaning of my first statement, and as to the second, my father had gone to fence his egg-plant garden with thorns, and, Sir, the egg-plant is

itself a thorny shrub, and therefore I said that he had gone to fence thorns with thorns, and yet the banker quarrelled with me !'

The banker began to murmur, but the Sāhib said, 'hold your tongue. You have fairly lost, and the boy has fairly won, for he has proved that what he said was true. You must remit the debt his father owes '

The Aryan language spoken in the Feudatory States immediately to the west and South of Bilaspur and Raipur, *viz*, Kawardha, Chhuikhadan, Khairagarh, Nandgaon, and Kanker is the same form of Chhattisgarhī as that which prevails in those districts, and it is hence unnecessary to give versions of the Parable of the Prodigal Son, in the dialect peculiar to them. It will suffice to give short original passages in the dialect of Kawardha, to the west of Bilaspur, and of Khairagarh, to the west of Raipur. /i

The following specimen is the deposition of a witness in the local dialect of Kawardha. The only peculiarity which need be noticed is the preference for the contracted form of the Definite Present tense. Thus, *pos'thañ*, I support, instead of *pos't-hañ*. This contraction is carried to an extreme in *rathai*, he dwells, for *rahat-hai*.

[No 47]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

CHHATTISGARHI OF KAWARDHA

(STATE KAWARDHA.)

हम अपन ददा-के चार बेटा हन । ओ-माँ-ले में सब-ले बडे हैं । मोर
दू भाई मोर संग-माँ रहत हवैं और एक भाई मड़मड़ा गाँव-माँ रहै । मैं अपन
दू भाई-ला बनों-वृत्ती कर-के पोसयौं । ओ-माँ-के एक-हर डपड़ा बजायै । मोर
कोतवानों भुइयों मोर पास हवैं । ते-ला जोत वो-के अपन पेट भरयन । एसों
में बोड़-कुन कोटो बोण-हवौ । पानी नहीं बरसिस तीन पा-के बिरवा सुखा
गइस । एसों में अपन दुन्नो भाई-सन-ला खेती-माँ लगाहूँ का-वर के मोर
भुइयाँ पड़ती पड़ गईस-हैं । मैं अकोला नहीं जोत सकेऊँ और मोर पास बीज
बला नहीं रहिस । कुल जम्मा मोर पास दू बैला हवैं । एसों एक बैला रुपया
मिलला तो विमाहूँ । दू बैला-माँ भुइयाँ बराबर नहीं जोत सकौं । मोर
टाढ़े मोर दूसर भाई-के संग-माँ मड़मड़ा-माँ रहत-हवै कभू कभू मोर पास आ
जायै । फिर अपन गाँव चले जायै । मोर गाँव-ले ओ-कर गाँव एक कोस पड़यै ॥

TRANSLITERATION AND TRANSLATION

Ham	apan	anda-ke	char	bētū	han	O-mā-lē	mañ	sab-lē
We	our	father of	four	sons	are	Them-in-from	I	all-than
large	hañ	Mor	dū	bhāi	mor	sang-māñ	rahat-hawañ	Āñ
elder	am.	My	two	brothers	me	with	live	And
et	bhāi	Mañ-mañ	gāw-māñ	rathai	Mañ	apan	dū	
one	brother	Mañ-mañ	village in	lives	I	my-own	two	
bhāi-lū	banī-būti	kar-ke	pos'thañ	O-mā-ke	ek-bar	dap'rā		
brothers	field-labour	doing	support	Those in-of	one	drum		
bajāthē	Mor	ko't-wāli	bhūyāñ	mōr	pās	hawañ	Te-lā	jōt
plays-on	My	kō'scālī(-of)	land	me	with	is.	That	ploughing
bū-ke	apan	pēt	bhar'than	Esō	mañ	thōr-lun	kōdō	
sowing	our-own	bellics	we-fill	This year	I	a-little	kōdō	

bōe hawaū Pānī nahī bar'is taun pā-ke bir'wā sukhā
have sown Rain not rained that on-account-of plants dry
 gaus Esō maī apan dunnō bhāi-man-lā khētī-mā lagāhū,
went This-year I my-own both brothers agriculture-in will-engage,
 kā bar-ke mōr bhuyā par'tī par-gais-hal Maī akellā nahī
because that my land fallow has-fallen I alone not
 jōt sakeū, āūr mōr pās bīj ghala nahī rahis Kul-jammā
plough could, and me of with seed also not was Altogether
 mōr pās dū bailā hawaī Esō ēk bailā rup'yā mil'hi tō
me-of with two bullocks are This-year one bullock needs will-be-found then
 bisābhū Dū bailā-mā bhuiā barābar nahī jōt-sak'āū Mōr
I-shall-buy Two bullocks-in land properly not can-plough My
 dāī mōr dūsar bhāi-ke sang-mā Mar'marā-mā rahat-hawai
mother my another brother-of company-in Marmarā-in lives
 Kabhū-kabhū mōr pās ā-jāthē Phir apan gāw chale-jāthē
Some-times me near comes, Again her-own village-to goes-away
 Mōr gāw-lē ō-kar gāw ēk-kōs par'thē
My village-from her village one-los hes

FREE TRANSLATION OF THE FOREGOING

We are four sons of one father, of whom I am the eldest Two of my brothers are living with me, and one is living in the village of Marmarā I support my two brothers by field labour, and one of them is also a drummer I am in possession of some *kōtwaī* land, and we fill our bellies with its produce This year I sowed some *kodo*, but the plants withered owing to the drought I shall have to employ both my brothers in cultivating it this year, as it has fallen fallow, for I could not plough it alone, and besides had no seed All the cattle that I have are two bullocks If I can scrape together enough money this year, I intend to buy another, for I cannot plough it thoroughly with one pair My mother lives with my other brother at Marmarā Sometimes she comes to stay with me, and again returns to her own village, which is a couple of miles distant from mine

The following specimen of the dialect spoken in Khairagarh is the statement of an accused person made in a criminal court. We may note the influence of the dialect of the neighbouring district of Bhandara, in the use of the postposition *mē*, instead of *mā*, to form the locative case. The only other peculiarity which need be noticed is the tendency to aspirate the *h* in the postpositions *khā*, the sign of the dative-accusative, and *ka*, the sign of the genitive. Thus, we have *gāy-khā*, the cow, instead of *gāy-kā*, *ō-khā*, instead of *ō-kā*, it, *ōkh'rē ghā-mē*, in her house.

[No 48]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ

CHHATTISGARHĪ OR LARĪ

(STATE KHAIRAGARH)

मैं बैला-ला जवरदस्ती नइ लेंव । जुलफिकार हुसैन-हर तिजिया-के गाय-ला ५।७ में लेइस । फेर दूसर दिन गाय-ला फेर वर कहिस । अउर येइ घलाव कहिस के एक रुपिया-ला फेर देवे तो गाय-खा लेहैं । फेर तिजिया-हर एक रुपिया मोर-से माँगिस । मैं बनियाँ-मन-के आगूँ एक रुपिया तिजिया-ला दियेव । तिजिया कबूले-रहिस के पंदरा दिन-में रुपिया दे-देहैं । कहूँ नइ दियेव तो मोर बैला गहना है । ओ-खा तैं लै लेवे । बैला नइ लाइस । बैला-ला तिजिया अपन घर-में राखिस । जुलफिकार हुसैन-हर तिजिया-के तरफ-ले एक चिट्ठी लिख दिये रहिस है जे-ला पेस करे-हैं । पंदरा दिन हो-गय तिजिया रुपिया नइ देइस । अउर बैला-ला मोर घर-में साँवत गोंड़ अउर मभला सिरदार-के सान्धू सौंप देइस । बैला ७ रुपिया के रहिस-हय । जब बैला मो-ला सौंप देइस तो मैं ओ-ला बाँध लियेउँ । तिजिया मोर आगू रुपिया ले-के नइ आइस । कोतवाल रुपिया ले-के आइस । मैं घर-में नइ रहेउँ । कोतवाल रुपिया ले-के फिर गइस । जुलफिकार हुसैन घलाव रुपिया ले-के मोर पास कभूँ नइ आइस अउर न मो-ला रुपिया देइस । तिजिया-हर जब बैला-ला गहना राखिस तो बैला ओखरे घर-में रहिस-है । मैं बैला-ला नइ देखेउँ । मोर ऊपर सराव-के मुकदमा-में पचास रुपिया जरिमाना होये रहिस-है तहसीलदार के इहाँ ले ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

CHHATTISGARHĪ OR LARĪĀ

(STATE KHAIRAGARH)

TRANSLITERATION AND TRANSLATION

Maĩ bailā-lā jabar-dastī naĩ lēw Julphikār Husain-har Tījyā-ke
I the-ox by-force not took Julphikār Husain Tījyā of
 gāy-lā pāch rupiyā pāch ānā-mē lēis Phēr dūsar dīn gāy-lā
cow five rupees five annas-in took Again another day the-cow
 phēre-bar kahis Aur yēhū ghalāw kahis ke, 'ēk rupiyā-lā phēr
to-return he-said And this-also also said that, 'one rupee back
 dēbē tō gāy-khā lē-haũ' Phēr Tījyā-har ēk rupiyā mōr-sē
thou-wilt-give then the-cow I-will-take' Again Tījyā one rupee me-from
 māgis Maĩ banīyā-man-ke āgū ēk rupiyā Tījyā-lā diyēw Tījyā
asked I the shop-keepers-of in-presence one rupee Tījyā to gave Tījyā
 kabūle-rahis ke, 'pandarā dīn-mē rupiyā dē dēhaũ Kahū-naĩ-diyēw, tō
had-promised that, 'fifteen days-in rupees I-will-give If-I-did-not-give, then
 mōr bailā gah'nā-hai Ō-khā taĩ lāi lēbē' Bailā naĩ lāis
my ox is-mortgaged That thou wilt-take' The-ox not she-brought
 Bailā-lā Tījyā apan ghar-mē rākhis Julphikār-Husain-har Tījyā-ke taraf-
The-ox Tījyā her-own house in kept Julphikār-Husain Tījyā-of side-
 lē ēk chitthī likh-diye-rahis-hai jē-lā pēs-kare-haũ Pandarā dīn
from one letter had written which I-have-produced Fifteen days
 hō gay Tījyā rupiyā naĩ dēis Aur bailā-lā mōr ghar-mē Sāwat Gōr
passed Tījyā rupees not gave And the-ox my house-in Sāwat Gōr
 aũ Majhlā sir'dār-ke sāmhi saũp-dēis Bailā sāt rupiyā-ke
and Majhlā head-man-of presence-in she-made-over The-ox seven rupees of
 rahis-hay Jab bailā mō-lā saũp-dēis, tō maĩ ō-lā bādh-liyeũ
was When the-ox me-to she-made-over, then I it binding-took
 Tījyā mōr āgū rupiyā lē-ke naĩ āis Kot'wāl rupiyā lē-ke
Tījyā me before the-rupee taking not came The-kōtwāl the-rupee taking
 āis Maĩ ghar-mē naĩ'raheũ Kot'wāl rupiyā lē-ke phir-gais Julphikār
came I house-in not was The-kōtwāl the-rupee taking went-back Julphikār
 Husain ghalāw rupiyā lē-ke mōr pās kabhi naĩ āis Aur na mō-lā
Husain also rupees taking me near ever-even not came And not me-to
 rupiyā dēis Tījyā-har jab bailā-lā gah'nā-rākhis, tō bailā okh'rē
the-rupee gave Tījyā when the-ox mortgaged, then the-ox her

ghar-mē rahus-hai Maĩ bailā-lā nai dēkheñ. Mōr ūpar sarāb-ke mukad'mā-
house-in was I the-ox not saw Me on wine-of case-
 mē pachās rupiyā jarimānā hōye-rahus-hai Tah'sildār-ke ihā-lē
in fifty rupees fine had-became Tahsildār-of near-from

FREE TRANSLATION OF THE FOREGOING.

I did not carry off the bullock by force Zū-'l-fiqār Husain bought a cow from Tiyyā for five rupees five annas Next day he returned it to her, saying he would not keep it unless she gave him back one rupee of its price So Tiyyā asked me for a rupee, and I gave it to her in the presence of the shop-keepers, on condition that, if she did not repay me within fifteen days, her bullock was to be mortgaged to me as security She did not bring the bullock, which she had safe in her own house. Zū-'l-fiqār Husain wrote the conditions of the loan on a piece of paper in her name, which I have already produced in court The fifteen days passed, and Tiyyā could not pay me the money, so she brought the bullock to my house, and made it over to me in the presence of Sāwat Gōnd and Majhlā Sirdār It was worth some seven rupees When she made over the bullock to me, I took it and tied it up She did not subsequently bring me the money The *Kōtīwāl* came to my house with it, but I was not then at home, so he went back without paying me Zū-'l-fiqār never came to me with the money, or gave it to me When Tiyyā mortgaged the ox to me, she had it at the time in her house, but I did not look at it.

I was once fined fifty rupees by the *Tahsildār*, in a case about liquor

KHALTĀHĪ

Chhattisgarhī is also spoken in the east of the District of Balaghat, in the Chauria, Saletkri, Bhim Lat, and Raigarh Parganas, by 88,300 people. In the preliminary rough lists of the survey this dialect was provisionally entered as a form of Bagheli, but a perusal of the accompanying specimen will show that it is nearly pure Chhattisgarhī. It is locally known as Khalbāhī, more correctly spelt 'Khal'tāhī,' or the language of Khalōtī, which is the name of the Bilaspur district current in Balaghat.

There are a few local peculiarities presented by the specimen, the most noteworthy of which are the following. The word for 'that', 'he', is sometimes written *ō* and sometimes *wō*. This is probably merely a case of uncertain orthography. Its oblique form appears once as *wē*. The postposition of the locative is sometimes *mā* (as in Bagheli) and sometimes *mē*. The characteristic consonant of the present participle is *th* not *t*. Thus, we find *lhāthē*, they used to eat, which is not contracted from *lhāt-hē*, as we might expect from the frequency with which this very contraction occurs in Chhattisgarhī. It rather corresponds to the Hindōstānī *lhātē*. Another example is the Present Definite *kar'lhē-hō*, I am doing. A true instance of the contraction above referred to is *raṭhas*, for *raṭat-has*, thou art. Isolated peculiar forms are *hare-hōtōgā*, I have done, and *raḥisē* for *raḥis*, he was.

[No 49.]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI

CHHATTISGARH OR LAJPA (KHALTAHI) DIALECT

(DISTRICT BALAGHAT)

कोन मनख-के दू भन वेठा रहिस । वो-मा-ले छोटे वेठा-हर ददा-से कहिस
अगा ददा जोन एमार धन है ओ-मा-ले मोर वाटा-ला दे । तव ओ-हर अपन धन-ला
वाट देइस । गजब टिन नहीं भइस के नान्हे वेठा-हर सबो-ला धर-के आन राज
चल दइस और ओ ठोर-में जाय-के अपन धन छिनाल-पना-में मेट डारिस । जब
सबो मिराय-गये तव ओ राज-में दुकाल पडिस ओ वो गरोव हो-गइस । ओ वो
जा-के वे राज-के एक-के घर-में रहन लगिस । तीन-हर वोलिस अपन खेत-में सूरा
चराय-वर भेजिस । ओ वो-हर कोंठा भुमा-से जोन-ला सुअर खाये अपन खान
लगिस ओ कोनो-हर कुछ नहीं देवे । तव वो-ला सुरता आइस ओ वो-हर
कहिस मोर ददा-के घर-में कतको वनिहार भुतियार-ला खाय-वर गजब मिलये
ओ मैं भूख-से मरत-हौं । मैं उठ-के अपन ददा-के पास जाहूँ ओ वो-कर-से कहूँ के
ददा में-हर समार भर-ले खराब काम वो तोर आगू चँडाली करे-होवोगा कि जे-मा
में तोर वेठा कपे-के लाइक नहीं हौं । सो-ला अपन वनिहार भुतियार-में मो-
हो-ला एक भन टाखिल समझ-ले । तव वो-हर उठ-कर अपन ददा-के पास चले-
लगिस । तव-ले ओ-हर टुर-हूँच रहे तव ओ-कर ददा-हर देख-कर मया करिस अउर
टउर-कर ओ-कर गर-ला पोठार-लेइस अउर चूमा-लेइस । वेठा-हर ददा-ला
कहिस कि ददा मैं-हर दुनिया-के बाहर तोर आगू पाप किये-हौं ओ तोर वेठा
कहाये-के लाइक नइयों । तव ददा-हर एक भन नोकरन-से कहिस के सब-ले
अछा कपडा हर-के वो-ला पहिना-दे ओ वो-कर हाथ-में मुँदरी ओ गोड-में
पनहीं पहिना-दे ओ हम खावो पीवो मजा करवो । का-वर ये मोर वेठा-हर मोर-
ले मरे टाखिल निकल-गये-रहिसे तीन-हर आज जोहिस ओ गवा-गये-रहिसे
तीन-हर मिलिस । तव वो-मन मजा-करे लगिन ॥

ओ-कर बड़े वेठा-हर खेत-में रहिस । ओ जब वो-हर घर-के तीर पोह-
चिम तव बाजा ओ नाचा-ला मुनिस । ओ वो-हर अपन नोकर-मन-ले एक भन-ला
अपन तीर बलाय-के पूछिस ये का है । ओ-हर वो-कर-से कहिस तोर भाई आये-

है औ तोर ददा-हर अछा भात खाये-वर बनाय-है का-वर के वो-ला अछा मोटा ताजा पाइस। तब वो-हर रिस करिस औ भीतर डाहर जाये-वर मन नहीं करिस। तब ओ-कर ददा-हर बाहिर आइस औ वो-ला मनाये लगिस। ओ-हर ददा-ला जवाब देइस कि मै-हर अतेक वरस-ले तोर हाथ पाँव करथे-हों औ कभू तोर जुवान-ला नहीं ठारें औ तै-हर मो-ला कव-हूँ एक भेंड़ा नहीं दये के मै अपन संगी-मन संग मजा करतेंव। तोन तोर यह बेटा किसविनो-के संग तोर धन-ला खाइस है जैसने आइस तैसने तै-हर वो-कर खातिर अछा खाये-वर बनाइस। ददा-हर ओ-कर संग कहिस अरे बेटा तै-हर मोर संग-मेँ हमेशा रथस। जोन मोर है तोन सब तोर है। तोन खातिर मजा करना औ खुसौ करना ठवका रहिस का-वर कि ये तोर भाई मरे-रहिस तोन-हर जीइस-है। गवाय गये-रहिस-है तोन-हर मिलिस-है ॥

[No 49]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

CHHATTISGARHĪ OR LĀRIĀ (KHALTĀHĪ) DIALECT

(DISTRICT BALAGHAT)

TRANSLITERATION AND TRANSLATION.

Kōnē man'khē-ke dū jhan bētā rahis Wō-mā-lē chhōte
A-certain man-of two persons sons were Them in-from the younger
 bētā-har dadā-sē kahis, 'agā dadā, jōn hamār dhan hai
son the-father-to said, 'O father, what our property is
 ō-mā-lē . mōr bātā-lā dē' Tab ō-har apan dhan-lā bāt
that-in-from my share give' Then he his-own property dividing
 dēis Gajab din nahī bhaīs ke nānhe bētā-har sabō-lā dhar-ke
gave Many days not became that the-younger son all taking
 ān rāj chal-daīs Aur ō thōr-mē jāy-ke apan dhan
another kingdom-to went-away. And that place-in going his-own fortune
 chhināl-panā-mē mēt-dāris Jab sabō sirāy-gaye tab ō rāj-mē
licentiousness-in wiped-out When all was-spent then that country-in
 dukāl paris au wō garib hō-gaīs Au wō jā-ke wē rāj-ke
a-famine fell and he poor became And he going that country-of
 ēk-ke ghar-mē rahan lagis Taun-har bōhis apan khēt-mē sūrā
one-of house-in to-live began That (man) spoke his-own field-in some
 charāy-bar bhējis Aur wō-har kōrhā-bhusā-sē jōn-lā sūar khāthē
to-feed sent-him And he grass-chaff-with which some used-to-eat
 apan khān lagis, au kōnō-har kuchhu nahī dēwē Tab wō-lā
himself to-eat began, and any-body anything not used-to give Then him-to
 sur'tā āis aur wō-har kahis, 'mōr dadā-ke ghar-mē kat'kō
senses came and he said, 'my father-of the-house-in how-many
 banihār bhutiyār-lā khāy-bar gajab milt'hē aur māī bhūkh-sē
field-labourers hired-servants-to to-eat much is-given and I from-hunger
 marat-haū Māī uth-ke apan dadā-ke pās jāhū au wō-kar-sē kahū
am-dying I arising my-own father-of near will-go and him-to will-say
 ke, "dadā, māī-har samsār bhar lē kharāb kām wō tōr āgū
that, "father, I the-world against bad deed and of-thee before
 chādāli kare-hōwōgā, ki jē-mā māī tōr bētā kahe-ke lāuk nahī
vile-conduct have done, that which in I thy son being-called-of fit not
 haū Mō lā apan banihār bhutiyār-mē mō-hō-lā ēk jhan
am Me thy-own field-labourers hired-servants-among me-also one individual

dākhil samajh-lē." ' Tab wō-har uth-kar apan dadā-ke pās chale
entered consider ' ' Then he arising his-own father-of near to walk
 lagis Tab-lē ō-har dur-hēch rahe tab ō-kar dadā-har dēkh-kar mayā
began Then he distant-even was then his father seeing-him pity
 karis aur daūr-kar ō-kar gar-lā potār-lēis aur ohūmā lēis Bētā-har
did and running his neck embraced and kisses took The-son
 dadā-lā kahis ki, 'dadā, maī-har duniyā-ke bāhūr tōr
the-father-to said that, 'father, I the-world-of against of-thee
 āgū pāp kiye-haū, au tōr bētā kahāye-ke lāik naīyō ' Tab
before sin have-done, and thy son to-be-called worthy not-am ' Then
 dadā-har ēk jhan nok*ran-sē kahis ke, 'sab-lē achhā
the-father one individual servants-from said that, 'all-than good
 kap*rā hēr-ke wō-lā pahinā-dē, au wō-kar hāth-mē
clothes having-taken-out him-to putting-on-give, and his hand-on
 mūd*ri au gōr-mē pan*hi pahinā-dē Au ham khābō-pibō
a-ring and feet-on shoes putting-give And we shall-eat-drink
 majā kar*bō, kā-bai yē mōr bētā-har mōr-lē mare dākhil
(and)-rejoicing make, because this my son me-for dead like
 nikal-gaye-rahis, tōn-har āj jihis, au gawā gaye-rahisē
had-gone-away, he to-day came-to-life, and lost had-gone,
 tōn-har milis ' Tab wō-man majā kare lagin.
he is-found ' Then they rejoicing to-make began
 Ō-kar bare bētā-har khēt-mē, rahis Au jab wō-har ghar-ke tir
His elder son the-field-in was And when he the-house-of near
 poh*ohis tab bājā au nāchā-lā sunis Au wō-har apan
arrived then music and dancing he-heard And he his-own
 nōkar-man-lē ēk jhan-lā apan tīr balāy-ke pūchhis, 'yē kā hai ?'
servants from one individual himself near calling asked, 'this what is ?'
 Ō har wō-kar-sē kahis, 'tōr bhāī āye-hai, au tōr dadā-har achhā bhāt
He him to said, 'thy brother is-come, and thy father good vice
 khayē-bar banāy-hai, kā-bar-ke wō-lā achhā mōtā-tājā pās ' Tab
to-eat has-prepared, because him well healthy he-found ' Then
 wō-har ris karis au bhitar dāhar jāye-bar man nahī karis Tab
he anger did and inside direction going-for mind not made Then
 ō-kar dadā-har bāhūr āis au wō-lā manāye lagis Ō-har dadā-lā
his father outside came and him to-appease began He the-father-to
 jawāb dēis ki, 'maī-har atek baras-lē tōr hāth pāw kar*thē-hō
answer gave that, 'I so-many years-for thy hand feet am-doing
 au labhū tōr jubān-lā nahī tārōw Au tar-har mō-lā kab*hū
and ever-even thy words not I-disobeyed And thou me ever-even
 ēk bhērā nahī dayē, ke maī apan sangi-man-sang majā
one ram not gavest, that I my-own companions-with rejoicing

kar^ttōw Tōn tōr yah bētā kis^hbinō-ke sang tōr dhan-lā
might-have-made. So thy this son harlots-of with thy fortune
 khāis-hai, jās^h'ne āis, tās^h'ne tai-bar wō-kar khātir achhā
eaten-up-has, as-even he-has-come, so-even thou him for good
 khāye-bar banāis ' Dadā-har ō-har-sang kahis, 'aī bētā, tai-har
food-to-eat hast-prepared ' The-father him-to said, ' O son, thou
 mōr sang-mē hamēsā rathas Jōn mōr hai, tōn sab tōr hai Tōn
me with always lovest What mine is, that all thine is That
 khātir majā karⁿnā au khūsī karⁿnā thaw^kkā rahis, kā-bar-ki
for rejoicing to-make and happiness to-make proper was, because
 vē tōr bhāi mare-rahis, tōn-har jīs-hai, gawāy gaye-rahis hai,
this thy brother had-been-dead, he has-come-to-life, lost had-been,
 tōn-har milis-hai '
he has-been-found '

SURGUJĪĀ.

The home of pure Ohhattisgarhī is the districts of Raipur and Bilaspur, with the adjoining Feudatory States. As we go north, the language gradually merges more and more into the form of Bhojpurī spoken in Chota Nagpur, and known as Nagpurīā. In the States of Korea, Sarguja, and Udaipur, and in the western half of Jashpur, a true sub-dialect is found, which is based in the main on Ohhattisgarhī, but which possesses many of the characteristics of Nagpurīā. This latter dialect is spoken in the eastern half of Jashpur, and thence, eastwards and north-eastwards over the Ranchī plateau. The people of Korea and Sarguja have no name for their local dialect, but in Jashpur, which is a bilingual or rather (for Oriyā is also spoken in it) a trilingual State, a necessity has been found for a name to distinguish it from Nagpurīā, and it is called Surgujā. This name may therefore be adopted for the dialect. The word means the language of Sarguja or Surgujā, and that is the largest and most important of the three States in which the dialect appears.

Two specimens, which have been prepared by Babu Manmatha Nath Chatterji, the Manager of the Jashpur State, are here given of the Surgujā dialect. The first is a version of the Parable of the Prodigal Son, and the second is a piece of folklore. The following are the principal points in which the language differs from standard Ohhattisgarhī. It will be seen that they are all, at the same time, points of agreement with Nagpurīā.

I. PRONUNCIATION.—There is the same tendency, which we have noticed in Nagpurīā, to pronounce a final or unaccented short *e* in the preceding syllable. There are many examples of this. It will suffice to quote *maĩn'sē*, for *man'sē*, a man; *bāĩt*, for *bāti*, having divided; *kūĩd*, for *kūdi*, having run, and even *kaĩr*, for *kare*, in *kaĩr-āhaũ*, I have done. There is the same tendency to contraction of the Present Definite tense which prevails in standard Ohhattisgarhī, as in *rāhh'thē*, they place, and this is carried to extreme in the word *kathē*, for *kahat-hē*, he says.

II. NOUNS.—Instead of *kā*, we have *kē* for the sign of the dative-accusative, as in *ō-kē*, to him. The sign of the genitive is sometimes the Nagpurīā *kar*, instead of *ke*, as in *maĩn'sē-kar*, of a man; *muluk-kar*, of the country.

The nasal is often omitted in the locative postposition *mā*, so that we have *mā*. We also find the Bhojpurī locative in *ē*, which is used indifferently as an instrumental, or as a locative, as in *bhūkhē*, by hunger, *gharē*, in the house; *piṭhē*, on the back.

III. PRONOUNS.—‘We’ is *hāmē-man*, with a long *ā* in the first syllable. So also, the word for ‘own’ is *āpan*, with a similar prolongation of the same syllable.

IV. VERBS.—The same tendency to lengthen the first syllable is seen in the verb substantive, the present tense of which is taken bodily from Nagpurīā, with a lengthening of the initial *ā*, as in *āhaũ*, I am; *āhē*, he is; *āhaĩ*, they are. The finite verb is usually conjugated as in standard Ohhattisgarhī, but there are isolated Nagpurīā forms as *kar'lō*, I did, *hōe-l*, for *hōe-lā*, it becomes, and *karek-lāgin*, they began to make.

[No. 50.]

INDO-ARYAN FAMILY

MEDIATE GROUP

EASTERN HINDI

CHHATTISGARHĪ OR LABIĀ (SURGUJĪĀ) DIALECT

(JASHPUR STATE.)

SPECIMEN I

(Babu Manmatha Nath Chatterji, 1898)

भने मइनसे-कर दू-गोट बेटा रहिन। छोट बेटा-हर आपन बाप-हर-ला कहिस कि ए दाऊ माल-जाल-मन-ला जे मोर बाँटा होथे से मो-ला दे। तेखन ओ ओ-मन मधे आपन जिना-ला बाँझट दिहिस। ढेर दिन नहि भै-रहिस कि छोट बेटा-हर सगरो-ला ठुराइस आर ढेर दुरिहा मुलुक-दन चले-गइस। आर तिहाँ सगरो धन-खुर्जी-ला लुचइ-मा खोय डारिस। आर जब सगरो-ला सिराय-चुकिस ओ मुलुक-मा बड़ा अकाल होइस आर ओ-के दुख होइक लागिस। आर ओ गइस आर ओ मुलुक-कर भने मइनसे संग जोराय भइस आर ओ ओ-ला घेंटा चराइक-ले डाँड़े भेजिस। आर ओ जे वुसा-ला घेंटा खात-रहिन ते-ला पातिस तो खुसी-से आपन पेट-ला भरतिस। मुदा ओ-हो कोनो-हर ओ-ला निच्च दिहिन। आर ओ-के जब सुरता भइस तब कहिस मोर दाऊ-ठन एतेक धँगरा आहँ आर ते-मन खाइक-ले-होँ पूरे पावत-आहँ आर मैँ भूखे मरत-आहँ। मैँ उठहूँ आर दाऊ-ठन जाहूँ आर ओ-ला कहहूँ ए दाऊ मैँ भगवान-घर आर तोरोच-ठन कसूर कइर-आहँ आर आव मैँ तोर बेटा होँ ए नियर कहे-कर जोग नखौँ तो कमिया मधे भनेक नियर मो-होँ-ला राख। आर ओ उठिस आर दाऊ-हर-ठन आइस। मगर ओ ढेर-ताने रहिस तैसनेच दाऊ-हर ओ-ला देखिस आर ओ-ला मया लागिस। आर ओ कूइद गइस आर ओ-कर टेंटु-ला पोटारिस आर ओ-ला चुमिस। आर बेटा-हर ओ-ला कहिस ए दाऊ मैँ भगवान-घर आर तोरोच-ठन कसूर कइर-आहँ आर आव मैँ तोर बेटा होँ इसन कहेक-कर लाइक नखौँ। मगर बाप-हर आपन धँगरा-मन-ला कहिस निमार-के बेस लुगा-ला लाना आर ए-ला पिँधावा आर हाथ इ-कर-माँ मुँदरी पिँधावा आर गोड़ उ-कर-माँ जूता आर लगे हामे-मन खाहूँ आर खुसी करहूँ। काहे कि ए मोर बेटा मरे-रहिस ते फेर जी-आहे भूले-रहिस ते मिलिस आर ओ-मन खुसी करेक लागिन ॥

तेखन ओ-कर वड़े वेटा-हर डाँड़े रहिस । आर ओ आवो-करिस आर घर-जहाँ पहुँचिस कि बाजा-नाच-ला सुनिस । आर ओ धँगरा मधे एक भन-ला बलाइस आर पूछिस ए का होत-आहे । तव ओ ओ-ला कहिस तोर भाई आइस-आहे । आर तोर दाऊ ओ-ला वेसे-वेस पाइस ओहेच खातिर भोज देइस-आहे । आर ओ-हर जँगाइस आर घरे निच ठूकत-रहिस ते-माहाँ वाप-हर ओ-कर वहिरे-आइस आर ओ-ला मनार्वेक लागिस । आर ओ आपन वाप-ला कहि-सुनाइस देख-ना एतेक बछर सैं तोर नौकरी करलों आर तोर हुकुम-ला कइहो नही उठाए-हौ मुदा तैं मो-ला कइहो गोटेक छेरी छौआ-हौं नही देइ-हस कि सैं मोर द्वार-मन-सैं खुसी करतौं । मगर तोर ए वेटा-हर आवो करिस जे तोर जिना-ला कसवो-मन-ला खियाय सिराइस ते-कर लागिन तैं भोज देइ-हस । आर ओ ओ-ला कहिस ए वेटा तैं सवेच दिन मोर सगे रह-थस आर जे कुछ मोर आहै से तोरेच आहै । हामे-मन-ला चाहवे करत रहिस कि खुसी करते आर खुस होते ए-खातिर कि ए तोर भाई मरे-रहिस ते फेर जौ-आहै आर भूल रहिस ते मिलिस-आहै ॥

[No 50]

INDO-ARYAN FAMILY

MEDIATE GROUP.

EASTERN HINDI

CHAMPAINA DISTRICT (SILIGURDI DISTRICT)

(STATE JASHPUR)

SPECIMEN I

TRANSLITERATION AND TRANSLATION

tē-man khāek-lē-hō pūrē pāwat āhaī, ār maī bhūkhē
they eating-than-even more getting-are, and I by-hunger

marat-āhaū Maī uth'hū ār dīu-than jāhū, ār ō-lā
dying-am I will-arise and father-near will-go, and him-to

kāh'hū, "ō dāū, maī bhag'wān-ghar ār tōr-ōch-than
I-will-say, "O father, I in-God's-house and of-thee-also-near

kasūr kāir-āhaū, ār īb maī tōr bētī haū ī nīvar
offence done-have, and now I thy son I-am this like

kahe-kar jōg nakhaū Tō kamīyī madhī jhānek nīyīr
saying-of fit am-not Therefore servants among one-person like

mō-nō-lā rākh'' Ār ō uthis ār dāū-har-than āis
me-also keep'' And he arose and the-father-near came

Magar ō dhēr-tānī rahis tāis'n-ēch dāū-har ō-lā dīkhis, ār ō-lī
But he very-distant was then-even the-father him saw, and him-to

mayā lāgis. Ār ō kūnd gaīs, ār ō-kar dhīṭu-lā potāris,
compassion occurred And he having-run went, and his neck embraced

ār ō-lā chumis. Ār bētā-har ō-lā kahis, 'ē dīū, maī bhag'wān-ghar
and him kissed And the-son him-to said, 'O father, I (m)-God's-house

ār tōr-ōch-than kasūr kāir-āhaū, īr īb maī tōr bētī haū īsan
and of-thee-also-near offence done-have, and now I thy son am thus

kahek-kar lāek nakhaū' Magar bāp-har īpan dbāg'rī-man-lā
saying-of fit am-not' But the-father his-own servants-to

kahis, 'nimār-ke bēis lugā-lī līnī, īr ē-lā pīdhīwī,
said, 'having-selected good garment bring-ye, and this-person-to put-on,

ār hāth-ī-kar-mā mūd'rī pīdhīwī, īr gōr-u-kar-mā jūtā; ār
and hand-this-one-of-on a-ring put-on, and feet-him-of-on shoes, and

lagē, hāmē-man khāhū ār khusī kar'hū Kāhe kī ī mōr
come, we will-eat and merriment will-make Why that this my

bētā mare-rahis, tē phēr jī-īhē, bhūle-rahis, tē milis' Ār
son dead-was, he again alive-is, lost-was, he was-found' And

ō-man khusī karek lāgin
they merriment to-make began

Tēkhan ō-kar bare bētā-har dārc rahis Ār ō ībō-karis,
Then his elder son in-the-field was And he coming-did,

ār ghar-jahā pahūchis, kī bājā-nāch-lī sunis Ār ō dbāg'rā
and the-house-near arrived, that music-dancing he-heard And he servants

madhī ēk jhan-lā balāis, ār pūchis, 'ē kā hōt-īhē'' Tab
among one person called, and asked, 'this what happening-is?' Then

ō ō-lā kahis, 'tōr bhāī āis-āhē, īr tōr dīū ō-lā bīsē-bēs
he him-to said, 'thy brother come-is, and thy father him safe-and-sound

pāis, ōh-ēch khātīr bhōj dēis-ābē' Ār ō-har jāgāis, ār
got, that-indeed for a-dinner has-given' And he was-angry, and

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI

CHHATTISGARHĪ OR LARĪĀ (SURGUJĪĀ) DIALECT

(SFATI JASHPUR)

SPECIMEN II.

(Babu Manmatha Nath Chattarji, 1898.)

गोटेक सहर रहिस । तिहाँ रजा रहिन । पकारे वाघ रहिस । मइनसे-
 ला धरत-रहिस आर खात-रहिस । रजा कहिन चला मारी । तव गइन हाँका
 करे-वर । लागिन तो वन-ला हाँके । मारे ढोल टाँक बजा गजा कर मारे
 ठेकान नौ रहिस । वाघ चलिस पराय । डगरे बनिया जात रहिस । ते-ला कहिस
 कि ए भाई मो-ला वचाव । बनिया कहिस का नियर वचाहूँ । वधवा कहिस
 टाट-हेँ मो-ला साज आर चल । बनिया डराइस आर तिसने करिस । वधवा-ला
 साज लेहिस वरदा पिठे लादिस आर चलिस । जब जाते जात टुरिहा गइन
 तव वधवा कथे बनिया-ला । ए बनिया ए बनिया मो-ला निकलाव । बनिया
 निकालिस तो । तव वधवा कथे अब तो-ला धरहूँ । का-वर धरवे भाई में तो तो-ला
 वचार्ये । वधवा कहे निच्च मानीं धरवेच करहूँ । बनिया कहिस चल पच-ठन ।
 वधवा कहिस कहाँ जावे चल । तहँने ऊ-मन पौपर-तरी गइन कहिन ए पौपर देवता
 नेकौ-ओ-में वदी होथे । पौपर कहिन होथे कि । का नियर होथे । कहिन कि मैं तो
 रख जात चुपे रहथीं । आथे । एक घरी वैठथे । तहँने मो-के छोप राखथे । आर जाथे ।
 तव वधवा कहिस का रे बनिया अब तो-ला खाँव कि तोर वरदा-ला खाँव । बनिया
 कहिस चल गौ वरामहन हवे ते निसाफ करही । कहही होले तेँ मो-ला खावे । तहँने
 गइन गौ ठन । खपकन-माहाँ बुढिया गाय खपक रहिस । ते-ला बनिया कहिस
 ए गौ माता नेकौ-ओ करत वदी होथेल । गाय कहिस का कहीं, होथेल जुन । मैं
 दूध देत रहैन जवान रहैन ते-घानि मुआर मोर चरात-रहिस । बेर बुडता घरे
 टुकात रहिस । देखत ताकत रहिस । अब बुढिया मै गइन मो-ला नहीं पूछे ।
 मरथीं । वधवा कहिस का रे बनिया कह तो-ला खाँव कि तोर वरदा-ला खाँव ॥

[No 51]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

CHHATTISGARHI OR LARIĀ (SURGUJĪĀ) DIALECT

(STATE JASHPUR)

SPECIMEN II

(Babu Manmatha Nath Chatterji, 1898)

Gōtek sahar rahu. Tihā rajā rahun Pahārē bāgh
A-certain city was There a-king was In-a-mountain a-tiger
 rahu. Mañ'-i-lī dharat-rahū, ār khāt-rahū Rajā kahū, 'ohalā,
was Men he-used-to-catch, and used-to-eat The-king said, 'come,
māri' Tab gān hākhā kar-bar Lāgū tō ban-lā
let-us-kill' Then they-went a-drive making-for Commenced they the-forest
hākhē Māre dhōl-dhākh bajā-gujā-kar māre, thēkān nī rahu Bāgh
to-drive With drums etc music-etc-of with, limit not was The-tiger
chahū pariv Dag'rē banyā jāt-rahū Tō-lā
went having-fled On-the-way a-travelling-merchānt going-was Him-to
kahū ki, 'ē bhāi, mō-lā bachāo' Banyā kahū, 'kā nīyar
he-said that, 'O brother, me save' The-merchānt said, 'what like
bachāhū?' Bagh'wā kahū, 'tāt-hē mō-lā sāj, ār ohal'
shall-I-save?' The-tiger said, 'in-the-sack me enclose, and go-on'
Banyā darāis, ār tīs'nō karis Bagh'wā-lā sāj-lēhū,
The-merchānt feared, and so-even did The-tiger having-shut-up-he-took,
barādh pithū lādis, ār chahū Jab jātē-jāt dūmhā
the bullock-(of) on-back he-loaded, and went-on When going-on a-distance
gān, tab bagh'wā kathū banyā-lā, 'ē banyā, ē banyā,
they-went, then the-tiger says the-merchānt-to, 'O merchānt, O merchānt,
mō-lā nik'lāo' Banyā nikālū tō Tab bagh'wā
me take-out' The-merchānt took-(him)-out accordingly Then the-tiger
kathē, 'ab tō-lā dhar'hū' 'Kā-bar dhar'bē, bhāi? Māi
says, 'now thee I-will-seize' 'What-for wilt-thou-seize, brother? I
tō tō-lā baohāyē' Bagh'wā kahē, 'nichoh mānō, dhar'bē-ch
indeed thee saved' The-tiger says, 'not do-I-heed, seizing-certainly
kar'hū' Banyā kahū, 'ohal pāich-ṭhan' Bagh'wā kahū,
I-will-do' The-merchānt said, 'come an-arbitrator-near' The-tiger said,
'kahā jūbō? Chal' Tahānō ū-man pipar-tari gān
'where will-you-go? Come' Then they a-pipal-tree-under went.

Kahin, 'ē pīpar dēotā, nēki-ō-mē badi hōthē ?'
They-said, 'O pipal-tree divine-one, good-even-in (does) evil happen ?'
 Pīpar kahin, 'hōthē kī' 'Kā-niyar hōthē ?' Kahin
The-pipal said, 'it-happens verily.' 'What-like does-it-happen ?' He-said
 kī, 'maī tō rūkh jāt Chupē rah*thō. Āthē Ek
that, 'I indeed tree (by)-caste-(am) Silent I-remain (People)-come One
 gharī bāith*thē Tahānē mō-kē chhōp rākh*thē, ā
twenty-minutes they-sit Then me having-chopped they-leave-(me), and
 jāthē' Tab bagh*wā kahis, 'kā-rē, banivā Ab tō-lā khāw, kī
go' Then the-tiger said, 'well, merchant Now thee shall-I-eat, or
 tōr bardā-lā khāw ?' Baniyā kahis, 'chal, gau barāmhān
thy bullock shall-I-eat ?' The-merchant said, 'come, the-cow a-brāhman
 hawē Tē nsāph kar'hī Kah'hī hōlē, taī mō-lā khābē' Tahānē
is She justice will-do She-will-say if, thou me wilt-eat' Then
 gain gau-than Khap*kan-māhā burhiyā gāy khapak-rahis Tē-lā
they-went the-cow-near. The-mure-in an-aged cow stuck-was Her-to
 baniyā kahis, 'ē gau mātā, nēki-ō karat badi hōye-l ?'
the-merchant said, 'O cow mother, good-even doing (does) evil happen ?'
 Gāy kahis, 'kā kahō ? Hōye-l jun. Maī dūdh
The-cow said, 'what may-I-say ? It-does-happen verily I milk
 dēt-rahē, jawān rahē, tē-ghām muān mōr charāt-rahis,
used-to-give, young I-was, then the-master of-me used-to-feed (me)
 bēr-bur'tā gharē dhukāt-rahis, dēkhat-tākat-rahis Ab
at-sunset in-the-house used-to-house (me), watching-looking-at-(me)-was Now
 burhiyā bhar-gaen, mō-lā nahī pūchhē Mar*thō' Bagh*wā
aged I-have-become, me-for not he-enquires I-am-dying' The-tiger
 kahis, 'kā-rē baniyā, kah, tō-lā khāw, kī tōr bardā-lā
said, 'well, merchant, say, thee shall-I-eat, or thy bullock
 khāw ?'
 shall-I-eat ?'

FREE TRANSLATION OF THE FOREGOING

Once upon a time there was a city which had a king. On a mountain near by there dwelt a tiger who used to catch and eat the citizens. So the king ordered the citizens to kill him, and got up a hunting-drive. There was no end to the beating of drums and blaring of trumpets to terrify the animals, and the tiger started off in flight. On his way he met a travelling grain-merchant, trudging along with his loaded bullock.

Said the tiger, 'Brother, save me'

Said the merchant, 'How can I do that ?'

'Put me into one of your bags, and go on as if nothing had happened'

So the merchant loaded up the tiger on to the bullock's back as he had suggested and went his way. When they had gone on some distance, the tiger asked to be let

out, and the merchant released him. Then said the tiger, 'Now, merchant, I am going to kill and eat you.'

Said the other, 'Why should you do that? It is I who have saved your life.'

But the tiger would not listen to his prayers, and said, 'I am certainly going to seize you.'

The merchant asked that the matter should be decided by an arbitrator. 'Whom do you suggest?' said the tiger. 'Come along?'

Then they went to the fig-tree, and said, 'O divine Fig-tree, can evil be done in return for good?' 'Certainly,' said the fig-tree. 'How is that?' 'I am by caste a tree, and live silently doing good. Men come and rest under my shade. Then when they are going away they chop off my limbs and depart.' 'Now,' said the tiger, 'shall I eat you or your bullock?' But the merchant replied, 'Come, the cow is a Brāhman. She will do justice. If she says you are to eat me, well and good.' So they went on and found an old cow sunk in the mire. 'O Mother Cow,' said the merchant, 'can evil be done in return for good?' 'What can I say?' replied the cow, 'It certainly can. When I was young and used to yield milk, my master fed me and stabled me at sun-down. He never let me out of his sight. But now that I have become old, he takes no trouble about me, and here I am dying.' 'Now,' said the tiger, 'shall I eat you or your bullock?'

NOTE—The same story is given as a specimen of the Nagpurī dialect. As there remarked, the narrative ends abruptly. The tale is an old one and is current all over Northern India. The merchant next appeals to the road. The road replies that he makes travelling easy, and that in return men trample on him and crush him under cartwheels. Finally the man appeals to the jackal. The latter pretends to be very stupid and to be unable to understand what happened. Then he refuses to believe that the tiger could ever have got into the sack. The tiger gets in to show how it was done and then the merchant lies him up in it, and goes his way rejoicing.

SADRĪ KORWĀ

When an aboriginal tribe in Chota Nagpur or the Ohhattisgarh country abandons its primitive speech and takes to that of its Aryan neighbours, the broken dialect which it uses is known as Sad^{rī} or Sadrī. The Korwās are a tribe whose head-quarters are in the State of Jashpur, but who are also found in Sarguja, Palamau, the Sōnpār tract of Mirzapur, and in the north of Bilaspur and Raigarh. In Jashpur, about 4,000 of them have become settled cultivators, and speak a dialect, known as Sadrī Korwā, which closely resembles Surgujā. The only special peculiarity of their language to which attention need be drawn, as it also occurs in other more broken dialects spoken by aborigines, is the formation of a past tense in *nē* as in *āis^{nē}*, he came, *hōis^{nē}*, he became.

Two specimens of Sadrī Korwā are given. The first is a version of the Parable of the Prodigal Son, and the second is the deposition of a witness. Both have been provided by Babu Mathura Nath Chatterji, the Manager of the Jashpur State.

[No 52.]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI.

CHHATTISGARHĪ OR LARIĀ (SADRĪ KORWĀ DIALECT)

(STATE JASHPUR)

SPECIMEN I.

(Babu Mathura Nath Chatterji, 1898.)

गोटेक अबदिन-कर दू-गोट सौआ रहिन । सोट सौआ-हर बुढ़ा-हर-के कहिस ए आवा सब धान-पान डाँगर-गरू जे आहे से-कर वाँटा मो-के दे । तो थोर दिन पासू सोट गोसियाँ ढेर जवर लका मुलुक-हे गइस आरु धान-पान-सब-के सान-सितिर रन्न-भन्न कइर-छारिस । तो सब-के सिराइस त-ले पासे ओ मुलुक-हे जब भूख होइस तो ओ-के सटपटौ लागिस । तो ओ जाय-कर-केहेन ओहे राइज कर गोटेक अबदिन-संगे मेसा-होइस । तो ओ ओ-के सुकरी सराएक डाँड-वाट पठाइस । आरु सोकोर-मन जे-के सुकरी खात-रहिन ओहो खाय खोजीत-रहिस तो नी भेंटिस । तो ओ सेत पारिस आरु कहे लागिस मोर बुढ़ा-कर एतेक धाँगड़ आहँ आरु सोब कोनो-के अघाएक-हौं-ले जस्त मिलथे आरु मैँ ए-ठन खाएक बेगर मरयों । मैँ उठ-केहेन बुढ़ा-ठन जाहूँ आरु ओ-के गोठिआहूँ ए आवा भगवान-ठन आरु तोर-ठन मैँ गुनहा करलों से आव का-नियर तोर सौआ कहावों । मो-के धाँगड़ राख । त-ले ओ उठ-कर-केहेन आपन बुढ़ा-ठन आप-लागिस आरु जवर ताने रहिस कि बुढ़ा ओ-कर लखिस आरु ओ-के मया लागिस आरु धाँय गइस त-ले टैटु-के पोटासिस आरु चुमा लिहिस । त-ले सोँड़ेआ-हर बुढ़ा-से कहिस ए आवा भगवान-ठन आरु तोरो-ठन मैँ गुनहा करलों आव का-नियर तोर सौआ कहावों । त-ले बुढ़ा धाँगड़-मन-के कहिस बेस लुगा बहिरावाह आरु ए-के पिँधावाह आरु हाँथ-मे गोटेक मुन्दरी देवाह आरु गोड़-मन-मे पन्ही आरु लेगे सब कोनो खावों पिअवों आरु खेलवों । मोर सौआ सिराय रहिस ते जौ उठिस हँडाय रहिस ते भेटाइस । त-ले ओ-मन रौझ-रग करेक लागिन ॥

से-पहरा बडे गोसियाँ खेति रहिस । त-ले ओ घर-ठन आइस आरु माँदर बाजत रहिस आरु खेलत रहिन से सुनिस । त-ले एक भन धाँगर-के हाँकाइस आरु काँही काँही करत-रहिन से-के पुछिस । तो ओ-हर ओ-के कहिस तोर

सोटका आइसने। से बेसे-बेस आइस ते-कर लगिन बुढ़ा तोर खिआन पिआन करिस। त-ले ओ-हर-के रौस लागिस। आरु बुढ़ा-हर बहिरे आइस आरु ओ-की हथ-जोरी बिल्ली करिस। त-ले ओ-हर बुढ़ा आपन-की कहिस ने-ना एतेक बछर-से मैँ तोर-ठन कमायों आरु कइहो तोर बात-की टाडर नखों तेउ-ले तैँ मो-की गोटेक पठरु-हों नहीँ देइ-आहस कि मैँ आपन इआर गोइ-से खान-पिआन करतों। आरु ए सौआ तोर जे तोर धान-पान-गरु-डॉगर-की आन-तान-में हेंडु आय सिराइस से आवो-करिस कि तैँ ओ-कर लेगिन खान पिआन करे-हस। आरु ओ ओ-की कहिस ऐ बेटा तैँ सब-दिन मोरे संगे आहस आरु मोर जे कोनो जे कोनो आहै से तोरे आहै। सगरो कोनो-के चाहत रहिस कि खेलतेन आरु रौभ करतेन ए लगिन कि भाई तोर सिराय रहिस ते फेर बाँचिस वेँडाय रहिस ते पवाइस॥

[No. 52.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LARIĀ (SADRĪ KORWĀ DIALECT)

(STATE JASHPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Mathura Nath Chatterji, 1898.)

Gōtek ab'din-kar dū-gōt sauā rahin Sōt sauā-bar burhā-bar-kē
One man-of two sons were The-younger son the-father-to
 lahis 'ē ābā, sab dhīn-pān dhāgar-garū jē āhē sē-kar bāṭā mō-kē
said 'O father, all paddy-etc cattle-cows (i.e., wealth) what is that-of share me-to
 dē Tō thōr' din pāsū sōt gosiyā dhēr jabar lankā muluk-hē
gave Then a-few days after the-younger one very great distant country-to
 gais āru dhān-pān-sab-kē sām-sittir rann-bhann kair-dāris Tō sab-kē
went and wealth-all scattered destroyed made Then all
 sirāns ta-lē-pīsē ō muluk-hē jabar bhūkh hōis, tō ō-kē saṭ-patī
he-spent then-after that country-in great famine occurred, then him-to distress
 lāgis Tō ō jāy-kar-kēhen ōhē rāj-kar gōtek ab'din-sangē
occurred Then he going that-very kingdom-of one man-with
 māsā-hōis Tō ō ō-kē suk'ri sarāek dād-bāt pathāns Āru
joined-became Then he him swine feeding-for field-toward sent And
 sōkōr-man jē-kē suk'ri khāt-rahin ōhō khāy khōjōt-rahis, tō nī
the-husks which the swine were-eating that-also to-eat he-was-seeking, but not
 bhētis Tō ō sēt-pāris āru kabe lāgis, 'mōr burhā-kar ētek
he-got. Then he came-to-senses and to-say began, 'my father-of so-many
 dhāgar āhāī āru sōb-kōnō-kē aghāek-hō-lē jastī mil'thē,
hired-servants are and all-any-one-of-them-to satiety-even-than more is-given,
 āru māī ē-ṭhan khāek bēgar mar'thō Māī uth-kēhen burhā-ṭhan
and I (in)-this-place food without am-dying. I having-arisen the-father-near
 jāhū, āru ō kē gōthīāhū, "ē ābā, Bhag'wān-thān āru tōr-ṭhan māī gun'hā
will-go, and him-to will-say, "O father, God-near and thee-near I sin
 kar'lō. Sē āb kā-niyar tōr sauā lahābō? Mō-kē dhāgar
did Therefore now how thy son am-I-to-be-called? Me a-hired-servant
 rākḥ" Ta-lē ō uth-kar-kēhen āpan burhā-ṭhan āe-lāgis āru
keep" Afterwards he having-arisen his own father-near to-come-began and
 jabar tānē rahis kī burhā ō-kar lakhis, āru ō-kē mayā
long distance he-was that the-father him-of saw, and him compassion

lāgis, āru dhāy gaīs Ta-lē dhētu-kē potāris, āru
took-possession-of, and having-run he-went. Then the-neck he-embraced, and
 chumā lihus Talē sōreā-har burhā-sē kahis, 'ē ābā, Bhag⁴wān-than āru
kisses took Then the-son the-father-to said, 'O father, God-near and
 tōr-ō-than maī gun⁴hā kar⁴lō, āb kā-niyar tōr sauā kahābō?'
thee-also-near I sin did, now how thy son am-I-to-be-called?'
 Ta-lē burhā dhāgar-man-ke kahis, 'bēs lugā bahurāwāh āru ē-kē
Then the-father the-servants-to said, 'good cloth take-out and this-person-to
 pīdhāwāh, āru hāth-mē gōtek mund⁴rī dēwāh, āru gōr-man-mē panhī, āru
put-on; and hand-on one ring give, and feet-on shoes, and
 lāgē sab-kōnō khābō piabō, āru khel⁴bō. Mōr sauā sirāy
come let-us-all-everyone eat (and) drink, and sport My son dead
 rahis, tē jī uthis, hērāy rahis, tē bhētāis' Ta-lē ō-man rīgh-rang
was, he alive rose, lost was, he is-found' Then they merriment
 karek lāgin
to-make begun

Sē pah⁴rā bare gosiyā khētē rahis Ta-lē ō ghar-than āis āru
At-that-time the-elder one in-field was Then he house-near came and
 mādar bājat-rahis āru khēlat-rahin sē sunis Ta-lē ēk jhan
drum was-sounding and they-sporting-were that he-heard Then one person
 dhāgar-kē hākāis āru kāhī kāhī karat-rahin sē-kē pūchhis Tō
servant he-called and what what they-doing-were him asked Then
 ō-har ō-kē kahis, 'tōr sot⁴kā āis⁴nē Sē bēsē-bēs āis, Tē-kar lāgin
he him-to said, 'thy younger is-come. He safe-sound is-come That for
 burhā tōr khān piān karis Ta-lē ō-har-kē ris lāgis,
father thy giving-to-eat giving-to-drink did Then him anger took-possession-of
 āru burhā-har bahirē āis āru ō-kē hath-jōrī bintī karis
and the-father outside came and him-to hand-clasping entreaties did
 Ta-lē ō-har burhā āpan-kē kahis, 'Nē-nā! ētek bachhar-sē maī
Then he father his-own-to said, 'look-here' so-many years-since I
 tōr-than kamāthō āru kāi-hō tōr bāt-kē tāur nakhō
of-thee-near am-servng and ever-even thy words set-aside I-have-not
 Tēu-lē taī mō-kē gōtek path⁴ru-hō nahī dēi-āhas kī maī āpan
Then-even thou me-to one hid-even not given-hast that I my-own
 iār-gōi-sē khān piān kar⁴tō Āru ē
friends-companions-with giving-to-eat giving-to-drink might-have done And this
 sauā tōr jē tōr dhān-pān-garū-dāgar-kē ān-tān-mē hēruāy sirāis,
son thy who thy wealth in-this-(and)-that scattering has-succeeded,
 ē ābō-karis kī taī ō-kar-lēgin khān-piān kare-has' Āru
he coming-made that thou him-for giving-to-eat-and-drink hast-done' And
 ō ō-kē kahis, 'ē bētā, taī sab-din mōrē sangē āhas, āru mōr
he him-to said, 'O son, thou all-days my company-in art, and mine

[No. 53]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

CHHATTISGARHĪ OR LARĪĀ (SADRĪ KORWĀ DIALECT)

(STATE JASHPUR)

SPECIMEN II.

(Babu Mathura Nath Chatterji, 1898.)

मोर नाँव हीरा। बुआ-हर तो मझर-सिराइस। नाँव रहिस देव-साए। जात कोरवा। डीहे रहौंन। वीमड़ा-हेँ घर आहै। जनम-के तो बाप-माए जानहीं। कोरौ-एक वसर तो होइस-होई। खेतौ वारी कर-के जौयों॥

तीन दिन होइसने भाइ मोर खेत जाइ-रहिस। नाँव रहिस पूल-साए। भतहा हाँथे साँप साविस। मैं देखेँ। खर-ला काटोत रहिस। गोहराइस एना मो-ला तो साँप साविस। मैं कहें करम तो फाटिस ना। एहे दुइयो अँगरी-कर संध-मे सावे-रहिस। लहू जात-रहिस। साँप-के तो नौ भेटेन। तहँने घरे आप्रन। गुनौ-मती कराए देखेन। नौ बाँचिस। सुगा-बेरा साएव-रहिस। विद्वान होत-होत मझर गइस। त-ले थाना गएन दोगा-ला सुनाएन। सिपई आइस देखिस कहिस कि मुरदा-ला गाड़ा-तोपा-करा। प्रतरेने तो जानौंन महाराज॥

[No 53]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ (SADRĪ KORWĀ DIALECT).

(STATE JASHPUR)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Mathura Nath Chatterji, 1898.)

Mōr nāw Hirā. Buā-har tō maīr-sirāis. Nāw
 My name (is) Hirā The-father indeed is-dead-and-gone His-name
 rahis Dēo-sāe Jāt Korwā. Dihē rahōn. Bimrā-hē ghar āhai.
 was Deo-shāh The-caste Korwā In-a-village I-live In-Bimrā house is.
 Janam-kē tō bāp-māe jān'hī Kōri ēk basar tō
 Birth to-be-sure the-father-mother will-know Score a years probably
 hōis-hōi Khētī bārī kar-ke jī-thō.
 have-been Agriculture gardening doing I-am-living.
 Tin din hōis'nē bhāi mōr khētē jāi-rahis. Nāw rahis
 Three days have-been brother my field-to gone-had. The-name was
 Pūl-sūe Bhat'hā hāthē sāp sābis. Maī dēkhē Khar-lā kātōt-rahis.
 Pūl-shāh. The-rice-eating hand-in a-snake bit I saw Grass he-cutting-was.
 Goh'rāis 'ē-nā! mō-lā tō sāp sābis.' Maī kahē, 'karam
 He-cried-out, 'O! me indeed a-snake has-bitten' I said, 'luck
 tō phātis-nā.' Ēhē duiyō āgrī-kar sandh-mē sābe-rahis Lahū
 to-be-sure split-then' These-very two fingers-of joint-in it-bitten-had Blood
 jāi-rahis. Sāp-kē tō nī bhēten. Tahānē gharē āen
 going-was The-snake indeed not I-met. Afterwards home I-came
 Gunī-matī karāe dēkhen Nī bāchis Sugā-bērā sāeb-rahis.
 Charms-etc causing-to-do I-saw Not he-was-saved Sunset-time it-bitten-had
 Bihān hōt-hōt maīr gaīs Ta-lē thānā gaēn
 Morning becoming-becoming dead he-went Then (to-)police-station I-went
 Darōgā-lā sunāen. Sipai āis dēkhis. Kahis ki,
 the-Police-Inspector-to I-reported A-constable came (and) saw He-said that,
 'mur'dā-lā gārā-tōpā-karā.' Itarēnē tō jānōn mah'rāj
 'dead-body burying-do.' This-much surely I-know Sir

FREE TRANSLATION OF THE FOREGOING.

My name is Hirā. My father is dead His name was Dēo Shāh. By caste I am a Korwā. I live in a settled village, to-wit Bimrā. My parents probably know how

old I am. Possibly I am about twenty years of age. I live by agriculture and gardening.

Three days ago my brother, whose name is Pūl Shāh, went to my field. A snake bit him on the right¹ hand. I saw what happened. He was cutting grass, and cried out, 'Ah, a snake has bitten me.' I said, 'Then your fate has turned against you and you are a dead man.' It had bitten him at the juncture between these two fingers. Blood was flowing from the place. I did not get to see the snake. Then we returned home. I had charms and the like performed, but to no avail. The snake bit him at sunset, and as the next morning was dawning he died. Then I went to the police station and gave information to the Inspector. A constable came and saw the body, and then told us to bury it. That, Sir, is all that I know.

¹ Literally, on the hand with which he eats his rice

THE BAIGĀ DIALECTS

The following account of the Baigās is taken from pp 179 and ff. of Mr Robertson's Report on the Census of 1891 of the Central Provinces. For further information, reference may be made to the works referred to by him and to pp 44 and 88 of the *Report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67*; to Sherring's *Hindu Tribes and Castes*, II, 129, 130, to the Central Provinces *Gazetteer*, pp 278 and ff., and to Mr Crooke's *Tribes and Castes of the North-Western Provinces and Oudh*, s. v. *Bhuiyā*. The Bhuīyās are an aboriginal tribe, inhabiting the Sōnpār tract of the Mirzapur District, which is also known as Baigā, because large numbers of the aboriginal local priests are derived from this caste.

‘Properly speaking, the term Baigā is applied to a race of aborigines, found chiefly in the most inaccessible parts of the uplands of Mandla and Balaghat, and to a less extent amidst the hill ranges of Chhattisgarh bordering on those districts. Allied to or identical with the Baigās are other tribes found recorded at the Census under different names, chiefly in the jungle tracts of the Chhattisgarh country, such as the Binjhawārs, Binjhās, and Nihars. All have been entered as sub-divisions of the Baigā tribe in the caste table for British Districts, but in the Feudatories table where sub-divisions have not been distinguished, the subordinate tribes are shown in different entries. There is another name, Bhumīā, which is in most cases synonymous with Baigā, but as it is a term of rather indefinite application and may possibly include the members of other tribes, it has been thought best to keep it distinct. The nomenclature of the tribes tends to be rather confusing, but the following statement will help to show under what names and where they have been recorded at the enumeration.

Distribution of Baṅās and allied tribes over the chief districts where found

TRIBE NAME	Damoh	Jubbulpore	Mandla	Seoni	Balaghat	Raipur	Dilaspur	Sambalpur	Chhattisgarh Penda tores	Orissa Penda tores.	PROVINCIAL TOTAL
	1	2	3	4	5	6	7	8	9	10	11
Baṅās Proper											
Bharotā	9		5,354	...	1,713		581		670		8,327
Bamhār		196	3,280	659	3,449	2	108		74		7,768
Mundā		660	2,680	7							3,347
Narotā or Nāhar			16		1,886				135		2,037
Tribe not given		1,669	5,885	206	261	18	125		276		8,447*
			10		1	721	4,395		958		6,085
Bhanna of Mandla, Balaghat and Hills north of Chhattisgarh											
	9	2,525	17,325	872	7,913	741	5,309	..	2,113		36,011
TOTAL BAṂĀS											
		..	.			8,820	10,320	15,258	12	24,870	89,180
Bamhār. } Of Eastern Chhattisgarh and Orissa Bamhāl } country	.	.									
Bamhū	.	.		..	...	.	214	833		584	214
Bamhā	..	.				.					1,417
Nāhar	.					171	88	37	442	256	994
Bhanna of Damoh, Jubbulpore, etc.	743	11,339		...	.			5	10		12,077†

* Includes 4 Baṅās from other districts.

† Includes 11 Bhannas from other districts

'The Baigās so called have been returned from Jubbulpore, from Mandla, Seoni and Balaghat on the Satpuras, and from Kawardha and the hill country north of Chhattisgarh. Regarding their origin, customs, and religious beliefs a most complete account has been furnished in Colonel Bloomfield's *Notes on the Baigās of the Central Provinces*, published at Nagpur in 1885. Forsyth has also given an excellent description of the Baigās of the Maikal range in the east of Mandla in his book *The Highlands of Central India* from which I take the following passage —

"The real Baigā of the hill ranges is still almost in a state of nature. They are very black, with an upright, slim, though exceedingly wiry frame, and show less of the negretto type of feature than any other of these wild races. Destitute of all clothing but a small strip of cloth, or, at most, when in full dress, with the addition of a coarse cotton sheet worn cross-wise over the chest, with long, tangled, coal-black hair, and furnished with bow and arrow and a keen little axe hitched over the shoulder, the Baigā is the very model of a hill aborigine. He scorns all tillage but the *dhyā* clearing on the mountain-side, pitching his neat habitation of bamboo wicker-work, like an eagle's eyrie, on some hill top or ledge of rock far above the valleys, penetrated by path ways, and ekes out the fruits of the earth by an unwearying pursuit of game. Full of courage, and accustomed to depend on each other, they hesitate not to attack every animal of the forest, including the tiger himself. Though thus secluded in the wilderness, the Mandla Baigā is by no means extremely shy, and will placidly go on cutting his *dhyā* while a train of strangers is passing him, when a wild Gond or Korku would have abandoned all and fled to the forest. They are truthful and honest almost to a fault, being terribly cheated in consequence in their dealings with the traders, and they possess the patriarchal form of self government still so perfectly that nearly all their disputes are settled by the elders without appeal, though these, of course, under our alien system possess no legal authority. Serious crime among them is almost unheard of."

'The Baigās in Mandla have three main divisions, which again are sub-divided into several *gōts*. They are the Binjhār, the Mundiā and the Bharotiā. In Balaghat the first and the last of these are found, but Colonel Bloomfield is unable to identify the Mundiās of Mandla with any of the tribes found in Balaghat. In the latter the place of the Mundiās is taken by the Narotiās or Nāhars. The Binjhārs are the highest sub-division, from them the priests of the tribe and of the Gonds are chiefly derived, they live apart from every other tribe, and though nominally often in the same village as Gonds, the Baigā settlement is usually at some distance, often on the very top of a high hill overlooking the Gond village. In Balaghat, however, the Binjhārs are among the most civilized of the tribes, in the villages of the Mau valley many having long been regularly settled as plough cultivators. At the Census 84 per cent of the Balaghat Binjhārs gave their religion as Hindu, while the other tribes show but a small proportion so returned, on the other hand, the Mandla Binjhārs are nearly all—93 per cent—shown as animistic by religion. The Binjhārs are particular as to their food and drink, refusing to eat with the other tribes of Baigās and with outsiders. The Mundiās are known by the head being shaven all but one lock, the Binjhārs, on the other hand, wear their hair long. In Balaghat both the Bharotiās and Narotiās cut their hair whenever they think proper, neither are very particular about their food and will eat almost anything except beef, which is forbidden. The Bharotiās are wildest of all the tribes in the Balaghat District.'

As will be seen later on, Baigās speak a jargon based on Chhattisgarhī, which no doubt differs in its purity as we go from place to place. Hence, while over 36,000 Baigās of different septs were counted in the census of 1891, only 7,974 were returned as speaking dialects sufficiently different from the standard Aryan language of the locality of

their residence to be entitled to be named separately as 'Baigāni.' Under this name were included other dialects as well, as follows —

Baigāni proper .	2,616
Binjhāwāri	4,447
Bhumai	44
Bhupā .	867
TOTAL	7,974

These were distributed as follows, district by district, no figures which give the dialects separately being available —

Mandla	1,590
Hoshangabad .	6
Balaghat	944
Raipur	3,782
Bilaspur .	310
Sambalpur	1,027

Feudatory States—

Kawardha	108
Sarangarh	55
Patna .	152
	315
TOTAL	7,974

The returns made independently for this Survey, show the following estimated numbers of speakers of the various forms of speech of the Baigā tribe.—

	Balaghat.	Raipur	Bilaspur	Sambalpur	Kawardha.	Raigarh.	Sarangarh.	Patna.	TOTAL.
Baigāni proper	1,000	3,800	300	1,000	1,000				7,100
Binjhāwāri		3,000				100	6,412	150	9,662
TOTAL	1,000	6,800	300	1,000	1,000	100	6,412	150	16,762

People of these two tribes not included in this form have been returned as speaking the ordinary Aryan dialects of the localities where they are found.

I shall now deal with these dialects one by one

BAIGĀNĪ

As explained above, Baigānī, as a recognised dialect, is 'returned' as spoken by some 7,100 people in Balaghat, Raipur, Bilaspur, Sambalpur, and the State of Kawardha. It is a corrupt form of Chhattisgarhī, but is freely mixed up with words and idioms taken from other languages, including on the one hand Gōndī, and on the other Bundēli. From Gōndī it borrows a portion of its vocabulary, and, from Bundēli, the most noticeable idiom which is borrowed is the occasional use of the Agent case with *nē* before a transitive verb in the past tense. Although it is thus a composite jargon, its basis is clearly Chhattisgarhī.

In another important point it has borrowed from Gōndī in rather a peculiar way. The termination of the first person singular of a verb in that language, in this agreeing with other Dravidian languages, ends in *nā* or *n*. Baigānī has borrowed this *nā* or *n* and adds it indifferently to all persons of any verb. Similarly many cases of Gōndī nouns end in a termination containing the letter *n*, and these Baigānī seems to have borrowed here and there in a very capricious manner. This is especially noticeable in the case of the Gōndī genitive termination *nā*. The result is that the language of a Baigā is full of the syllable *nā*, repeated over and over again as a kind of expletive. The same syllable appears to be used sometimes instead of the Bundēli *nē* to form the Agent case.

The following are examples of this peculiarity, selected from the many which occur in the specimen.

Examples of the use of the Agent case are *wah-nē pūchhē*, he asked, *wō-nē kahs*, he said; *mai-nā nah'ī ō darāñ*, I did not fear, *bābā-nā rādh'wāy-nā*, the father cooked.

The following sentence is instructive as showing how the termination *nā* is added to nouns, *hamār bāp-ke yahā-nā bahut-ō khātī-nā wō-kar-lē jādā-nā banahiyā-ke lānē churthē-nā*, in my father's house, more than very much food is cooked for the hired-servants.

As regards verbs, a few examples will suffice.

Present tense, *mar'tha-nā*, I am dying, *hai-nā*, I am, *jāthē-nā*, he goes.

Future tense, *jāhō-nā*, I will go, *kahū-nā*, I will say.

Past tense, *hai-nā*, they were, *lē-gāis-nā*, he took away, and many others.

Other forms,—*Imperative*, *kar lē-nā*, make. *Conjunctive Participle*, *lān-kar-nā*, having brought.

The following specimen is a version of the Parable of the Prodigal Son into Baigānī. As the speaker was necessarily very illiterate, it cannot be said that the translation is entirely successful. Here and there there are passages about the meaning of which I am in doubt. These have been marked with a query. The specimen was recorded in the District of Balaghat.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

CHHAITISGARHĪ OR LARĪ (BAIGĀNĪ BROKEN) DIALECT

(DISTRICT BALAGHAT)

नइना ओ डउका-के दोई छवा है-ना । वो-मे-से नान छवा वाप-को कहिस, ये वावा धन-मा मोर वाटा है तो दै दे । तव ओह वो-ला अपन धन वाट-डारे । बहुत दिन नइ होइस ते छुटका छवा सब-ला मकेल-कर ले-गइस-ना दूर । फिर वहा आपन लुचार्ड-से अपन धन-ला विगाड दइस । सफा धन-ला अपन-कर खो दइस तव वो देस-मा वडे अकाल पडे-है-ना अजर वो विलकुल गरीब हो-गये-ना । अजर वो वोह देस-में जाय-कर एक भन-ठन रहन । कसेजी वोला ते आपन खेत-ला सुअरा चरावे-के पोंहचा-दये-ना । अजर वो भूस-ला सूअर खाये-ना आपन पेट भरन-ला लगिस-ना । अजर वो-को कोही नहको देइ-ना । तव वो-ला सुरता अइस-ना अजर वो फिर कहे हमार वाप-के यहा-ना बहुतो खातू-ना वो-कर-ले जादा-ना वनहिया-के लाने चुरथे-ना अजर भूखन मरथ-ना । यहा-ले उठ-के मै वावा कहाँ जाही-ना । फिर वो-ला कइ-ना वावा मै-ना भगवान-ला नहको डराऊँ अजर तुमार आगूँ पाप करो-ना । मै तोर छवा कहोवे-ला नहीं हो-ना मोहि-ला तोर वनिहार-मा एक कर-ले-ना । वो तव उठ-कर वावा कहाँ जाथे-ना । पर वो बहुत दूर रहे वो-ला देख-कर वावा-ला माया लानो-है-ना अजर दउड़-कर वह-कर डेटु-मा लपा-कर वो-ला चूसा लेनिस-ना । छवा वो-ला कहिस वावा मै-ना भगवान-ला नहको डराऊँ अजर तुमार आगूँ पाप करो-ना । अजर फेर मै तोर वेटा कहोवे-के नहे हो-ना । फिर आपन नौकर-ला वावा कहिस अच्छा फरिया लान-कर-ना वो-ला पेहरा-दे अजर वो-कर अंठी-मा मुंदी अजर गोंड़-मा पन्ही पेहरा-दे । अजर हम खायवो अजर अच्छा रहेवो । है छवा मर-गये-रहे तो जी-गये भुलाये-गये-रहे फिर मिल गये । तव अच्छा रहन लागिसि-ना ॥

वो-कर वडे छवा खेत-मा रहे-ना । अजर वोह घर नजीक-ना पोंहचिस फेर वाला अजर नाचनी-कर अवाज सुनिस-ना । अजर वह-ने आपन चाकर-कर एक-ला आपन-से बुलाय-कर पूछे ये का है । वो-ने वो-ला कहिस तोर भाई आये-है अजर तोर वावा-ना अच्छा रोटी रंधवाय-ना काहे-के वो-ला अच्छा

मिल-गये। फिर वो रिसाय गइस अजर भीतर नाइको बैठन-पावे-ना। काहिन-कर वो-कर वाप आगन-मा निकर-कर वो-ला भुरयावै। वोह आपन वाप-कर कहन लगे-है देखो मै इतक साल सेवा करधूँ और फिर तोर बात नइको ठारूँ अजर तै-ने मो-ला गाड़र-छेड़ी नाइको लै देनिस मै मोर जोहरिया-के संग मजा करतेन-ना। फिर तो क्वा किसविन-के संग तोर धन-ला खाय-हाइस जो आइस तो तै-ने हो-कर लाये अच्छा खावे-ला दे-दौस। है-कर वाप-ना है-ला कहिस-है क्वा सव दीन-हा हास अजर जो मोर है तीन सव हो तोर आय। फिर अच्छा-कर अजर खुशी रह-कर ठीक रहे-ना-है। और है तोर भाई मर-गये-रहे-ना फिर जी-गये भुलाये गये-रहे फिर मिल-गये॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

CHHATTISGARHI OF LARIĀ (BAIGĀN UPKUS) DIALECT

(DISTRICT BILASWARI)

TRANSLITERATION AND TRANSLATION

Nāi-nā ō daūkī-lī don chhawaṁ haṁ mē Wō mē nān chhawaṁ
Certain a man-of two sons were They from the younger son
 bāp-kō kahus, 'yē bābā, dhān-wā mor batī haṁ to dā dē'
the father-to said, 'O father, the property is no share is that give'
 Tab oh wō lī apān dhān bat dān Bahut dūn nān hōs to
Then he him-to his-own property divide! Many days to be so that
 chhut-kū chhawaṁ sab-lī rak-tār bān nā dūn Phir rāh apān
the younger son all collection took even for Times there his own
 lūchāi-sī apān dhān-lī bāz dāis Saphā dhān-lī apān bār
debaucher-by his-own property hear-ist! All property himself of
 khō-dāis, tab wō dī mē bār nā dī pāp lān nā Aūr wō
he squandered, then that country is great famine felt And he
 bil'kul garīb ho-gaye-nā Aūr wō wōh dī mē jay-tār d-jhān than
totally poor became And he that country-in having-gone one person near
 rahān Kasī, bolā tai apān hit-lī sārā chārīwē kē
lived He (?) told (?) him (?) his-own fields to some feeding for
 pōh'chū-dāyē-nā, aūr wō bhūs-lā sār khayē-nā apān pēt bhān-lī
sent-him, and those huts some ate his own stomach filling to
 lagis-nā Aūr wō-kō kōhī nah'kō dī-nā Tab wō-lī sur'tī aīs-nā
he-began And him-to any not used-to-give Then him-to remembrance came
 Aūr wō phir kahe, 'hawār bāp-ke yāhī-nī bahut-ō khitū-nā wō-kar-lē
And he then said, 'my father-of near much-also food that-of-than
 jādā-nī hānāhī-ke hīnī chur'thē nī, aūr bhūkhān mar'thī-nī
more field-labourers of for is-cooked, and from-hunger I-am-dying
 Yāhā-lē uth-ke māi bābā kahū jīhō-nā Phir wō-lū kahū-nī,
Herefrom arising I (my)-father near will-go Then him to I-will-say,
 "bābā, māi-nā Bhag'wān-lū nah'kō darāū aūr tumār āgū pīp karō nī
"father, I God not feared and thee before sin did
 Māi tōr chhawaṁ kahōbē-lā nahī-hau-nā Mohi-lī tōr bānīhār-mā
I thy son to-be-called not-fit-am Me thy field-labourers-among
 ēk kar-lē-nā''' Wō tab uth-kar bābā kahū jīthē-nī Par wō
one male''' He then having-arisen father near goes But he
 bahut dūr rahē wō-lū dīkh-kar bābā-lā māyū lānō-hai-nā Aūr dāur-kar
very far was him seeing he-father pity brought And running

wah-kar dhēṭu-mī lapī-kar wō-lī chūmī lūns-nā Chhawā wō-lā kahis,
his well embracing his kisses took. The-son him-to said,

'bābī, mai-nī Bhag'wān-lī nah'ko darāñ aūr tumār āgū pāp karō-nā
'father, I God not feared and thee before sin did

Aūr phēr mai tōr bēta kahobē-kō nahō hō-nā' Phir āpan naukar-lā
And again I thy son to be called not (fil)-am' Again his-own servant-to

bābī kahis, 'achchhī phariya lān-kar-nā wō-lā peh'rā-dē, aūr wō-kar
the father said, 'good clothes bringing him-on put, and his

anhi-mā munda aūr gōr-mā panhi peh'rā-dē Aūr ham khāy'bō aūr
finger-on ring and feet-on shoes put And we will-eat and

achchhī rahēbō Hai chhawā mar gaye-rahe, tō jī-gaye,
well will-remain This son dead had-been, and he became-alive;

bhulīe gaye-rahe, phir mil-gave' Tab achchhā rahan lāgis-nā
lost was, again is-found' Then well to-remain they-began

Wō-kar bapī chhawā khet-mī rahe-nā Aūr woh ghar najik-nā pōh'-chis,
His elder son field-in was And he house near-to arrived,

phēr bajā aūr nīch'ni-kar awāj sunis-nā Aūr wah-nē āpan
then music and dance-of sound he-heard And he his-own

chākar-kar ek-lī ipan-sē bulāy-kar pūchhe, 'yē kā hai?' Wō-nē
servant-out-of one him-near calling asked, 'this what is?' He

wō-lī kahis, 'tōr bhāī āve-hai Aūr tōr bābā-nā achchhā rōṭī
him-to said, 'thy brother come-is And thy father good food

rādh'way-nā, kihe-ke wō-lā achchhā mil-gaye' Phir wō risāy gais
has-got-cooked, because-that him well he-found' Then he angry went

aūr bhitar nāh'kō bṛathan-piwe-nā Kāhin-kar wō-kar bāp āgan-mā
and inside not to-sit-(?)-got Thereupon (?) his father courtyard-in

nikar-kar wō-lā bhur'yabai Woh āpan bāp-kai kahan lage-hai,
coming-out him to appease (began) (?) He his-own father-to to-say began,

'dēkhō, mai itak sāl sōwā karthū, aur phir tōr bāt nah'kō
'see, I so-many years service am-doing, and again thy words not

tārū aūr tai-nē mō-lā gīrār-chhērī nah'kō lai-dēnis, mai mōr
disobeyed and thou me-for a-kid not did-purchase, (that) I my

joh'riyā-ke sang majā-karten-nā Phir tō chhawā kis'bin-ke sang tōr
friends-of with might-make-merry Then thy son harlots-of with thy

dhan-lā khāy-dāris, jō āis tō tai-nē hō-kar lāye achchhā khābe-la
fortune devoured, when he-came then thou him-of for good food

dē-dis' Hai-kar bāp-nā hai-lā kahis-hai, 'chhawā, sab din-hā hās,
gave' His father him-to said, 'son, all days thou-art (?) ,

aūr jō mōr hai, taun sab-hau tōr āy Phir achchhā-kar aūr
and what mine is, that all-even thine is But happiness of and

khusī-rah-kar thak rāhe nī-hai aur hai tōr bhāi mar gaye rāhe na.
joyful-being of proper was And thus thy brother dead was,
 phir jī-gaye, bhūbhār gaye-rāhe, phir mil-gaye.
again he come-to-life, lost he was, again he is found.

The above specimen illustrates the corrupt Chhattisgarhi used by the Bangas of Balaghat. Elsewhere it varies considerably. In Bilaspur, for instance, it is nearly pure Chhattisgarhi. Further examples of the dialect are unnecessary. Every where it is merely Chhattisgarhi with great or less admixture of foreign elements.

BINJHWĀRĪ OR BINJHWĀLĪ.

The relationship existing between the Binjhvars (also called Binjhwāls) and the Baigās has been described *ante* on pp 230 and ff. While the Baigās proper are most numerous in Jabalpur, Mandla, Bilaspur, and Western Chhattisgarh, the Binjhwārs are found mainly in Eastern Chhattisgarh and in its Oriyā Feudatories. Both tribes speak a corrupt form of Chhattisgarhī, but while the corruption of Baigānī is due to the influence of Gōndī and the various forms of speech allied to Western Hindī, that of Binjhwārī is due to the influence of Oriyā. Binjhwārī as a recognised dialect is returned from the following districts and States —

Raipur	3,000
Raigarh	100
Sarangarh	6,412
Patna	150
TOTAL	9,662

Binjhwārs are also found in the States of Sarguja and Gangpur in Chhota Nagpur. In Patna, they are confined to the Binjhuīlti Pargana in the North-West of the State. Elsewhere they are so scattered that no specific localities for them can be shown on the map.

As specimens, I shall give a version of the Parable of the Prodigal Son from Sarangarh, and a folk-tale from Raigarh. The specimen received from Raipur was obtained with considerable difficulty, and is not complete. It is, therefore, omitted. The Sarangarh specimen shows clearly the influence of Oriyā. The Raigarh specimen is more nearly pure Chhattisgarhī, and closely resembles the language of the specimen sent from Raipur. The form of the speech spoken in Patna is much mixed with Oriyā like that of the Sarangarh specimen.

It is not necessary to analyse the grammatical forms present in the Sarangarh specimen. It is a mechanical mixture of Chhattisgarhī and Oriyā, the former predominating. It is sufficient to mention a few special peculiarities. The letter *c* is often substituted for *ch*. Thus, we have *rahes* instead of *rahis*, he was, and *dehes*, instead of *dhis*, he gave. 'He went' is sometimes written *jāyas*, sometimes *jās*, sometimes *jais*, sometimes *jēs*, and sometimes *jēis*. The word for 'is' is *āhē*, as in Sadri Korwā. The word *apan* is used to mean 'we,' including the person addressed, as is the idiom in Gujarātī. This use of the word is evidently borrowed from the neighbouring Mundā and Dravidian languages.

EASTERN HINDI

CHHATTISGARHĪ OR LABIĀ (BINJHWĀRĪ BROKEN) DIALECT.

(STATE SARANGARH.)

SPECIMEN I

गुटे लोक-के दुइ-टा पौला रहेस । जे अ-कर सुरू वेटा तार बुआ-के कहिस बुआ धन-दुगानीर बाटा जो मोर हिस्सा-के आहे मो-के दे । जे वह धन-दुगानी ताहानर-में भाग-कर-देहेस । और थोड़े दिन जायस पाछे छोटे वेटा जमा इकट्ठा सँकलिस और दूर-देस पला-जैस और वहीं-ठन अरला-सरला-में ओ-कर माल-के खर्ची-पकाइस । और जेवे वोही-हर सबू खर्चे-पकाइस वहीं ठने नीचट दुकाल परेस और वही तंग होइ-जाइस । और वह जाइस और ओई देस-के गुटे भल-लुके-की ओधेस । और वह ओ-के ओ-कर खेते वहाँ चराइवा-के भेलिस । और वह जौन तसू वहाँ खात-रहिस वही तसू-के ओ-कर पेट खुसी-थी भरथीस । पर ओ-के कोन्हे नहीं देइस । और जेवे वह ओ-कर-थी आइस वह कहिस मोर बुआ-के केते-टा कमिया खायवा-पुरती और वचाये-पुरती पौठा पात-है । और मुइ इना भूखें मरत-हूँ । मुइ उठीं और मोर बुआ-के पास-कीना जाहीं और ओ-के कहीं बुआ मुइ महाप्रभू-के और तोर दोस करेँ और तोर पोर कहवा लायक नौआ । तोर कमिया मौता मो-के राख । फेर वह उठेस औ बाप-के ठने आयस । पर जेवे निठार दूर वह रहेस ओ-कर बुआ ओ-के देखिस औ दया करिस औ दौड़िस औ ओकले पकाइस औ चुम्बेस । और ओ-के ओ-कर वेटा कहेस बुआ मुइ महाप्रभू-के विरुद्ध और तोर लगा दोस करेँ और तोर वेटा कहवा लायक नौआ । पर ओ-कर बुआ ताहार गोती-के कहेस गुटे अच्छा दगला आन-कीना ओ-के पिन्हा-देस और हाथि गुटे मुदौ पिन्हा-देस और गोड़े सारे-पन्हई पिन्हा-देस । पछे खा-पौ-कीना आनंद करहीं । काहे-के यह मोर वेटा मर-जाय-रहेस और फेर जियेस । वह पलाइ-जाय रहेस और फेर मिलेस । और ओ-मन आनंद करीबा लागेस ॥

तेतकी वेला ओ-कर वडका वेटा खेते रहेस । और जब वह आयेस और घर-के लगा पहुँचिस वह गायवा बजावा सुनिस । और वह गुटे कमिया-के डाकेस और पचारेस ड्रँटा काय-टा । और वह ओ-के कहेस ताहानर भाई आये-है और ताहानर बुआ माँदौ-बसा-कीना खुआत-है काहे-के वह ओ-के भल खुसी आ-मिलिस-है । और वह रिसा होइ जेस और घर-के नहीं जेंद्रस । पाछे ओ-कर बुआ बाहरे आइस और ओ-के समभाइस और वह ताहानर बुआ-की जवाब देइस देख निठार दिन-ले तोर मुइ सेवा करत-हूँ । मुइ कीमे तोर हुकुम-के नहीं टालूँ पर कीवे गुटे छेल-पोटे तुइ मो-के नहीं देला जे मुइ मितान-संगे उसत करूँ । पर जेते वेले यह ताहार वेटा जो ताहार धन-दुगानी दारी-किसवी-कू दे-पकाइस आइस तुइ ओ-के माँदौ-बसा-कीना खुआत-है । और वह ओ-के कहेस वेटा सदा-दिन मोर संगे तुइ आहेस और जेते धन मोर आहे सब ताहानर आहे । ठीका रहिस जे अपन उसत करिवा-लागे और आनन्द कलूँ काहे-के यह ताहार भाई मर-जाय-रहेस और फेर जियेस और पलाइ-जाय-रहेस और फेर मिलेस ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI

CHHATTISGARHĪ OR LARIĀ (BINJHWĀRĪ BROKEN) DIALECT

(STATE SARANGARH)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Gutē lōk-ke dui-tā pīlā rahes Jē a-kar surū bēṭā tār
A-certain man-of two sons were And them-of the-younger son his
 buā-kē kahis, 'buā, dhan-dugānir bātā jō mōr hussā-ke āhē mō-kē
father-to said, 'father, of-goods the-portion that my share-of is me-to
 dē' Jē wah dhan-dugānī tāhānar-mē bhāg-kar dehes Aur thōrē
gave' And he the-goods them-among having-divided gave And a-few
 din jāyas pāchhē chhōte bēṭā jamā ikatthā sākahs aur dūr-dēs
days went after the-younger son all together gathered and to-a-far-country
 palā-jais Aur wahī-than ar'lā-sar'lā-mē ō-kar māl-kē kharchī-pakāis
went-away And there riotous-living-in his substance wasted
 Aur jēbē wōhī-har sabū kharchē-pakāis wahī thanē nichat dukāl pares,
And when he all had-spent that land-in a-mighty famine arose,
 aur wahī tang hōi-jāis Aur wah jāis aur ōi dēs-ke gutē
and he in-want became And he went and that country-of a
 bhal-lukē-kē ōdhes Aur wah ō-kē ō-kar khētē barhū charābā-kē
citizen-to joined And he him his fields-into sown feeding-for
 bhējis Aur wah jaun tasū barhā khāt-rahis, wahī tasū-kē ō-kar
sent And he what husks the-sown eating-were, those husks-with his
 pēt khusī-thī bhar'this Par ō-kē kōnhē nahī-dēs Aur
belly happiness-with would-have-filled But him-to anyone did-not-give And
 jēbē wah ō-kar-thī āis wah kahis, 'mōr buā-ke kētē-tā kamiyā
when he himself-to came he said, 'my father's how-many hired servants
 khāy-bā-pur'ti aur bachāye-pur'ti pīthā pāt-hai, aur muī mā bhukhē
eating enough and to-be spared-enough bread get, and I here with-hunger
 marat-hū Muī uthī aur mōr buā-ke pās-kēnā jāhī, aur ō-kē kahī,
perish I will-arise and my father-of near will-go, and him-to I-will-say,
 "buā, muī Mahā-Prabhū-ke aur tōr dōs karē, aur tōr pōr kahebā
"father, I God-of and thee-of sin did, and thy son to-be-called
 lāyak niā Tōr kamiyā mitā mō-kē rākh" Phēr wah uthes au
worthy am-not Thy hired-servant like me keep." And he arose and

bīp-ke thanō āvas Par jēbō nithār dūr wah rahes, ō-kar buā
 (his)-father near came But when a-great distance he was, his father
 sō-kē dēklus, nu dayū karis, au daures, au oklē pakāis, au ohumbes
 him saw, and compassion made, and ran, and on-neck fell, and kissed
 Aur ō-kē ō-kar bētā kahes, 'buā, muī Mahā-Prabhū-ke biruddh aur tōr
 And him-to his son said, 'father, I God-of against and of-thee
 lagī dōs karē, aur tōr bētā kahobā lāyak niā' Par ō-kar buā
 near sin did, and thy son to-be-called worthy am-not' But his father
 tīhār gōtī-kē kahes, 'gutū aohelhā daglā ān-kōnā ō-kē pnhā-dēs,
 his servant-to said, 'one best robe having-brought him-to put-on,
 aur hāthū gutū mudī pnhā-dēs, aur gōrū sārū-panhāi pnhā-dēs, pachchhē,
 and on-hands a ring put-on, and on-feet shoes put, then,
 khā-pī-kñī, ānand kar'hī Kāhē-kē yah mōr bētā
 having-eaten-and-drunk, rejoicing we-will make Because-that this my son
 mar-jiv-rahēs, aur phēr jives, wah palāi-jāy-rahēs, aur phēr miles' Aur
 dead-was, and again is-alive, he lost-was, and again is-found' And
 ō-mān ānand karibā līges
 they rejoicing to-do began

Tet'ki-bēlā ō-kar bar'kā bētā khitē rahēs Aur jab wah āyo
 At-that-time his elder son in-the-field was And when he came
 aur ghar-ke lagī pahūchēs, wah gīy'bā bajābā sunis, aur wah gutē
 and the-house of near arrived, he singing playing heard, and he a
 kamivā-kē dākes, aur pachāres, 'ītā kāy-tā?' Aur wah ō-kē kahēs,
 servant-to called, and asked, 'this what-is?' And he him-to said,
 tāhānar bhāi āye-hai, aur tāhānar buā mādi-basā-kōnā khuāt-hai,
 'thy brother come-is, and thy father a-feast giving-to-eat-is,
 kāhē-ke wah ō-kē bhal-khusī ā-milis-hai' Aur wah risā hōi-jēs,
 because-that he him safe-and-sound has-received' And he angry became,
 aur ghar-kē nahī jēs Pāchhē ō-kar buā bāh'rē āis, aur ō-kē
 and the-house-to not went Afterwards his father out came, and him
 sam'jhāis, aur wah tāhānar buā-kē jawāb dēs, 'dēkh, nithār din-lē
 entreated, and he his father-to answer gave, 'to I many days-from
 tōr muī sēwā karat-hū Muī kēbhē tōr hukum-kē nahī tālī,
 thee I service doing-am I at-any-time thy commandments not transgressed,
 par kēbē gutē chhēl-pōtē tui mō-kē nahī dēlā, jē muī mitān-sangē
 and even a kid thou me-to not gavest, that I friends-with
 usat-karū Par jētē-bēlō yah tāhār bētā, jō tāhār dhan-dugānī
 merriment-may-make But at-what-time this thy son, who thy living
 dārī-kis'bi-kū dē-pakāis, āis, tui ō-kē mādi-basā-kēnā
 harlots-to hath-squandered was-come, thou him-for a-feast

khuāt-hai ' Aur wah ō-kē kahes, 'bētā, sadā-din mōr-sangē tu āhes,
giving-to-eat-art' And he him-to said, 'son, ever me-with thou art,
 aur jētē dhan mōr āhē, sabū tāhānar āhē Thaukā rahus jē apan
and what wealth mine is, all thine is Proper it-was that we
 usat karibā-lāgē, aur ānand kalū, kāhē-ko yah tāhār bhāi
meriment may-make, and rejoicing may-do, because-that this thy brother
 mar-jāy-rahēs, aur phēr jives, aur palāi-jāy-rahēs, aur phēr milēs '
dead-was, and again is-alive, and lost-was, and again is-found'

[No 56.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHI OR LARLĀ (BĀJHWĀRĪ BROKEN) DIALECT,

(STATE RAIGARH.)

SPECIMEN II.

एक एक देस-में एक राजा रहिस। ओ-कर प्रकैस बेठा रहिस। एक दिन राजा-हर अपन सब लैका-ला बलाय-के एक एक भाला दिहिस और कहिस के फेको। तो सब-के भाला-हर नजदीक-में रहि-गय। और सब-ले छोटे-के-हर अतेक दूर-में गइस के नही दीखिस। तहा-ले ओ-कर वाप-हर सब-ला पूछिस के तुम सब का-कर कमाई खात-है। तो सब कहिन के तोर कमाई खाइत-हन। सब-ले छोटे-हर कहिस के मैं अपन कमाई खात-हौं। तो ओ-कर सब गहना-गाठा-ला निकार-के एक धोती पहिना-के निकार दिहिस। वा चलत २ एक गाँव-में गइस जहाँ ओ-कर भाला गिरे-रहिस। ओ उहाँ-के सब उडिया-ला बलाय-के कहिस के एजघा-ला खनौ। तो सब खने लगिन। खनत-में एक कपाट दीखिस। तो ओ-ला खोलिस। तो ओ-माँ हाथो-च हाथी भरे रहिस। फेर दूसर कपाट दीखिस। ओ-हू-ला खोलिस तो जँटे-च जँट दीखिस। फेर ओ-ला खोलिस तो गार्थे-च गाय। फेर ओ खोलिस तो वैला-च वैला। फेर खोलिस तो घोड़े-च घोड़ा। फेर खोलिस तो हीरे-च हीरा। फेर खोलिस तो एक झुलना-में एक बैदरी बैठे रहिस। और ओ-कर चारो तरफ खूब भीन चैरी बैठे रहिन। जब ओ राजा-के कोंकरा-हर उहाँ गइस तो चैरी-मन कहिन के कुवारी-हाथ-के सूत-में कुम्हार इहाँ-के कच्चा चुकौ बाँध-के पानी निकाल-लाव। और ए-ला नहवाव तो ए-हर आदमी हो-जाहें। तो राजा-के कोंकरा-हर बैसने करिस। तो सुन्दर जवान कोंकरी हो-गय। और ओ-कर संग विहाव कर-के अपन ददा-के पास हाँथी घोड़ा जँट गाय और हीरा जरा सब-ला ले-के आइस। और अपन ददा-ला कहिस के देख मैं अपन कमाई-के लाये-हौं। तब-ले ओ-कर ददा ओ-ला अच्छा प्यार कर-के रखे लागिस ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI

CHHATTISGARHĪ OR LARIĀ (BINJHWARĪ BROKEN) DIALECT

(STATE RAIGARH)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION

Ēk ēk dēs-mē ēk Rājā rahis Ō-kar ekais bītā rahis
One one country in one king was Him-of twenty-one sons were
 Ēk dīn Rājā-har apān sab laikā-lā balāy-ke ēk ēk bhālā dīhis,
One day the-king his-own all sons-to having-called one one spear gave,
 aur kahis ke, 'phēkō' Tō sab-ke bhālā-har naj'dik-mē rahi-gav,
and said that, 'throw' Then all-of spear near-place-in remained,
 aur sab-lē chhōte-ke-har atek dūr-mē gaīs ke nahi dīkhis
and all-than the-younger-of so great distance-into went that not it-was-visible
 Tahā-lē ō-kar bāp-har sab-lā pūchhis ke, 'tūm sab kā-kar kamāi
There-upon his father all asked that, 'you all whose earning
 khāt-hau?' Tō sab kahin ke, 'tōr kamāi khāt-han' Sab-lē
eat?' Then all said that, 'thy earning we-eat' All-than
 chhōte-har kahis ke, 'maī ipan kamāi khāt-haū.' Tō ō-kar
the-younger said that, 'I my-own earning eat' Then his
 sab gah'nā-gātbā-lā nikār-ke ēk dhōti pahinā-ke
all ornaments-etc having-taken-off one loin-cloth having-put-(on-him)
 nikār-dīhis Wō chalat chalat ēk gāw-mē gaīs, jahā
(the-king) turned-him out He going going one village-into went, where
 ō kar bhālā gire-rahis Au ujhā-ke sab urīā-lā balāy-ke kahis
his spear fallen-had. And there of all Orīyas having-called he-said
 ke, 'ē jaghā-lā khanau' Tō sab khane lagin Khanat-mē ēk
that, 'this place dig' Then all to-dig began Digging-in one
 kapāt dīkhis Tō ō-lā khōlis Tō ō-mā hāthī-ch hāthī
door came-to-view Then that he-opened Then that-in elephant-very elephant
 bhare rahis Phēr dūsai kapāt dīkhis Ō-hū-lā khōlis, tō
filled were Again another door was-seen That-too he-opened, then
 ūtā-ch ūt dīkhis. Phēr ō-lā khōlis tō gāve-ch gāy
camel-very camel were seen Again that he-opened then cow-very cow
 Phēr ō khōlis tō bailā-ch' bailā. Phēr khōlis tō
Again that he-opened then ox-very ox Again he-opened then
 ghōdē-ch ghōdā Phēr khōlis tō hīrē-ch hīrā Phēr
horse-very horse Again he-opened then diamond-very diamond Again

khōls tō ēk jhul'nā-mē ēk bēd'ri barthe-rahis Aur ō-kar
he-opened then one string-in one female-monkey seated-was And her
 chārō taraph khūb jhīn chēri barthe-rahin. Jab ō
(on-)the-four sides very many maid-servants seated-were When that
 Rājā-ke chhok'rā-har uhā gais tō chēri-man kahin ke,
king-of son there went then the-maid-servants said that,
 'kuwāri-bāth-ke sūt-mē kumhār-ihā-ke kachchā chukī bādh-ke pānī
'virgin-of-hand-of thread-in potter's-house-of raw pitcher having-tied water,
 nikāl-lāw, aur ē-lā nah'wāw, tō ē-har ād'mī hō-jāhai'
draw-and-bring, and this-one bathe, then this-one human being will-become'
 Tō Rājā-ke chhok'rā-har wāis'nē karis Tō sundar jawān
Then the-king-of son the-same did Then a-beautiful youthful
 chhok'ri hō-gay Aur ō-kar sang bihāw kar-ke apan
girl she-became And he-of with marriage having-done his-own
 dadā-ke pās lāthi, ghōdā, ūt, gāy, aur hirā-ūrā sab-lā
father-of near elephants, horses, camels, cows, and diamonds etc all
 lē-ke ās, aur apan dadā-lā kahis ke, 'dēkh, māī apan
having-taken he-came, and his-own father-to said that, 'see, I my-own
 kamāī-ke lāye-haū ' Tab-lē ō-kar dadā ō-lā achchhā pyār-kar-ke
earning-of have-brought' Then-after his father him well loving
 rakhe lāgis
to-keep began

FREE TRANSLATION OF THE FOREGOING

In a certain country there lived a king who had twenty-one sons. One day the king called them all and gave each a spear and told him to throw it. Then each threw his spear, and it fell quite close, except that of the youngest, which went so far that it became invisible. After that the king asked them all, 'by whose earnings do you eat?' They all replied, 'we eat your earnings,' except the youngest, who said, 'I eat my own earnings.' Then the king took off all his ornaments and fine clothes, put a mere loin-cloth on him, and sent him into banishment. He walked and walked till he came to a certain village, which turned out to be the one where his spear had fallen. He collected all the Oryās who dwelt there, and told them to dig where the spear lay. So they all began to dig. As they dug, they came to a door, which he opened, and found the place inside full of elephants upon elephants. Then he came to another door. That too he opened, and found the place full of camels upon camels. Then he opened another, and found cows upon cows. Then another, and found bullocks upon bullocks. Then another, and found horses upon horses. Then another, and found diamonds upon diamonds. Then he opened another, and found a she-monkey seated in a swing. All round her were seated a number of maid-servants. As the Prince entered, the maid-servants said to him, 'draw some water in an unbaked pitcher from a potter's house, which has been fastened to a string spun by the hand of a virgin. Then come and bathe this monkey, and it will become a human being.' The Prince did as he was

instructed, and the monkey turned into a beautiful young damsel. He promptly married her, and brought her to his father with all the elephants, horses, camels, cows, diamonds and other treasures which he had found, and said to him, 'See, thus is what I have brought of my own earnings.' Then the king showed him much affection, and revoked his sentence of banishment.

KALANGĀ AND BHULĀ

These two dialects have hitherto been classed as forms of Oriyā. As a matter of fact, however, a reference to the following specimens will show that they are really corrupt Chhattisgarhī, and that all that they have in common with the other language is the character, and that they have here and there borrowed a few words and idioms from it. No doubt the fact that they are written in the Oriyā character has led to the wrong classification.

In the Report of the Census of 1891, Bhulā is classed under the head of Oriyā and was stated to be spoken by 9,106 people, while Kalangā is not mentioned.

In the returns supplied for the present Survey, Bhulā is shown as spoken in the Sonpur and Patna States, and Kalangā as spoken only in the latter. The following are the figures —

	Sonpur	Patna.	Total.
Kalangā		600	600
Bhulā	8,560	10,000	18,560
TOTAL	8,560	10,600	19,160

I can gain no information from the usual sources as to the tribes or people who speak these broken dialects. Of the two, Bhulā borrows more freely than Kalangā does from Oriyā. Neither is worthy of being dignified as a separate dialect, for both are mere corrupt jargons spoken by uneducated people. It is unnecessary to attempt to analyse their corrupt grammatical forms. It is sufficient, in the case of Bhulā, to draw attention to the fact that there is a tendency to aspirate the letter *k* in postpositions, so that the postposition of the dative-accusative is *khē*, not *kē*, and in one instance we have *u-khar*, meaning of him. For the termination *ke* of the genitive and of the Conjunctive participle, we usually find *ka*. Note also the curious way in which the word *jā* is used over and over again as a kind of expletive without any meaning. It is apparently a corruption of the word *jē*, meaning 'who' or 'that'.

The two following specimens are only given in order to justify the classification of these two forms of speech as corruptions of Chhattisgarhī.

[No. 57]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARĪĀ (KALANGĀ BROKEN) DIALECT

(STATE PATNA)

ଏକ ହିନ୍ଦିକ ଦୁଠୁନ ବେଟା ରହୁ । ଓକର ଛୋଟେ ବେଟା କହୁ ଅଗୋ ରୁଅ ମୋର ବାଗ ଯନ ଅହେ ମଲ୍ଲ ଦେବେ । ଅକର ରୁଅ ଦୁନୋ ବେଟାଲ ସବ ଧନ ଗୁଣ୍-କର ଦେଇସ । କଢକ ଦନ ଗରୁଷ ଉଡାଲ୍-ମେ ଉକର ଛୋଟେ ବେଟା ଧନ ଦଉଲ୍ ଶକନ ଲେକେ ପୁରୁଅ ବାଟଲା ଲେକେ ଖରାବ ତଲ୍ଲ ଛେଦାଏ ଗରୁଷ୍ । ଓ ଗୁରୁମେ ଗୋଟେ ଘରମେ ଯାଏକେ ଗୋଲ ରହୁ । ଉଇ ମୈନସିଲା ଘୁସର ଚରୁବର ଖେତଲ ପଠୋଇ ଦେଇସ । ଓକ୍ତନ ଯାହା ଖାଏବର ନ ପାଉଁ ଘୁସର ଖାଥେ ଉପାଲ ଖାଏବର ମନ କରୁ । ଫେର ମନମେ ବରୁ କରସ ମରୁ ରୁଅ ସଙ୍ଗମେ ଗଜବ୍ ଗୋଲ ହେ । ଉମନ ଖୋବ ଖାଏବର ପାୟୁଡ୍-ହେ ଅର ମର୍ବ ଏକଲ ରହେକେ ଗୁଣ୍ ମରଥ । ମର୍ବ ଯାହୁ ମର ରୁଅଲ କହୁ ଏ ରୁଅ ମର୍ବ ତମର ସଙ୍ଗମେ ଅର ମହାପୁରୁ ସଙ୍ଗମେ ପାପ କରେ । ତର ବେଟା କହେକେ ଯୋବନ ନହୁ । ତର ଏକ ଠୋନ ଗୁଲ ବାଗିର ମଲ୍ଲ ଗୁଣ୍ । ତହୁଲା ଉଲ୍ଲ କହେକେ ଉକର ରୁଅ କୁଲ ଗରସ । ଅକର ରୁଅ ଅଲ୍ଲ ଧୁରୁଅଲେ ଦେହକେ ମାୟା କରସ, ଧାତ ଗରୁଷ୍ ଅକର ଦେଖୁଲ ଧର ପକାଢସ୍ ଅର ଗାଲ କୁମିସ୍ । ଅକର ବେଟା ଅକର ଦାପଲ କହୁ ଏ ରୁଅ ମର୍ବ ତୋର ସଙ୍ଗମେ ଅର ମହାପୁରୁ ସଙ୍ଗମେ ପାପ କରେ ଅଉ ତୋର ବେଟା ହୁଏକେ ମୈ ଯୋବନ ନହୁ । ଅକର ବାପ ଅକର ଗୋଡମନଲ କହୁ ଅଗ୍ର ଧୁର ଅନକେ ଅଲ୍ଲ ପିନ ଅକର ଅଙ୍ଗାଠି-ମେ ଏକଠୁ ମୁଦ ଦ, ଅକର ଗୋଡମେ ଏକ-ଠୁନ ପନାହ ଦ ପିକେବର । ଅଛା କରକେ ଏକ-ଠୁନ ଅନନ କରକେ ଗୋଜା ଖାନ୍ କୈାକ ରବ ମରଗବ ରହୁ କିକେ ଅଇସେ ଗଊଅଁ ଗବ ରହୁ ପାଏନ । ତାହାଲେ ଉମନ ବଡେ ଉପତମନ ।

ତତଲୁ ପାହାର ଉକର ବଡକା ବେଟା ଖେତଲ ଗବ ରହୁ । ଓ ଘର କୁଲଲ ଅଇସ୍ ତ ବାୟା ତମାସା ହୋତ ରହୁ ଶୁନସ । ତାହାଲା ଉକର ଏକ-ଠୁନ ଗୋଡଲ ପୁଛିସ୍ କା ଯାତକ୍ କରତ ହେ । ଓ କହୁ କ ତୋର ବାଉ ଅଇସେ ଓ ବନେ ହକେ ଅଇସ୍ ଯୋ ଓକର ଲଗି ତୋର ରୁଅ ଗୋଜ ଦେହ ହେ । ତାହା-ଲେ ଓ ରସା ହୋଏଗିବସ ଅର ଘରଲ ଯାଏକେ ମନ୍ ନ କରୁ । ତାହାଲେ ଉକର ବାପ ଅୟକେ ଅଲା ମନା ଗୁହା କରୁ । ଅକର ବେଟା କହୁ ଅତକ୍ ବଚ୍ଚରଲେ ତୋର ସେବା କରକେ ରହେନ କରୁ ତୋର ଗୋଏଠଲ ନାଲ କାପଟ ଦେକେ ଯାଉ କୁଟୁମ୍ବଲା ବୁଲ୍ଲଏକେ ମର ଲଗି ବୋକବ୍ ଗୁଟେ ଖଊଅଁ ଏ ନିଅସ । ବୁଆହର କହୁ କ ମର ସଙ୍ଗ-ମେ ଭୁର ସବୁ ଦନ-ମେ ଅହୁ । ଯାହା ମୋର ସଙ୍ଗ-ମେ ଧନ ଅହେ ତୋର ରେ , ଏ ତର ବାଉ ମର ଗବ ରହୁ କିକେ ଅଇସେ ଗଊଅଁ ଗବ ରହୁ ଫେର ପାୟୁଦନ ଓକର ଲଗି ହମ ତତକ୍ ଅନନ କରକେ ହେବ ।

[No 57]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDĪ

CHHATTISGARHI OR LARIĀ (KALANGĀ BROKEN) DIALECT

(STATE PATNA)

TRANSLITERATION AND TRANSLATION.

Ek jhan-ke āu-thun bētā rahis Ō-kar chhōte bētā kahis, 'āgō
One person-of two sons were His younger son said, 'O
 buī, mōr bhig jan āhī ma-lā dē-dē' A-kar buā dunō bētā-lā
father, my share which is to-me give' His father the-two sons-to
 sab dhān bhāg-karī-dīs Katak din gaīs utār-mē u-kar chhōte
the-whole property divided Some days went afterwards his younger
 bēti dhān-dāulāt ēkan lē-ke durā bāt-lā lē-ke kharāb
son the-property-wealth whole having-taken a-distant way-to went (and) bad
 chalan chhedāc gaīs Ō rāj-mī gōtē ghar mē jāe-ko gōti
conduct-by wasted That country-in one house-to having-gone servant
 rahis U mainsilā ghusrī charāi-bar khēt-lā pathōi-dēs Ōkun
he-remained That man pigs-to feeding-for field-to sent There
 jūhī khīe-bar nī pūs, ghusrī khīthē chupā-lā khāe-bai man-karis
as to-eat not received, pigs are eating hushs eating-for he-wished
 Phēr man-mī bichār-karis, 'mar buā sang-mē gajab gōti hē
Igain mind-in he-thought, 'my father near-in many servants are
 U-man khōb khīe-bar pāvat-hī, ār māē ēkul rahe-ke bhukhan
They much eating-for get, and I here remaining by-hunger
 marāthō Māē jāhā, mar buā-lā kahvā, "ē buā, māē tamai
am-dying I shall-go, my father-to I-shall-say, "O father, I thy
 sang-mī ir Mahāpuru sang-mī pāp karē Tar bētā kahe-kē jōeg
near-in and God near-in sin did Thy son to-be-called worthy
 nahā Tar ek-thōn gutī bāgir ma-lā rākha?" "Tahā-lā ukulā
am-not Thy one servant like me keep?" "Then thus
 kahe-ke u-kar buā kulā gaīs A-kar buā a-lā dhuriā-lē
having-said his father near-to he-went His father him distance-from
 dēkh-ke mīyā karis, dhāt gaīs, a-kar tēntu-lā dhar-pakāis ār gāl
having-seen pity did, naming he went, his neck-to caught and cheek
 chumis A-kar bētā a-kar bāp-lā kahis, 'ē buā, māē tōr sang-mē ār
kissed His son his father-to said, 'O father, I thy company-in and
 Mahāpuru sang-mē pāp karē, āu tōr bētā haya-kē mē jōeg nahā'
God company-in sin did, and thy son to-be I worthy am-not'
 A-kar bāp a-kar gōti-mān-lā kahis, 'āchhā-āchhā dhuti ān-ke
His father his servants-to said, 'good-good cloth having-brought

a-lā pindha, a-kar āng²thi-mē ēk-thun mudī da, a-kar gōi-mē ēk-thun
him put-on, his finger-in one-only ing give, his feet-in one (pair)
 panāhi da pindhe-bar Āchhū kar-ke ēk-thun ānand-kar-ke
shoe give putting-on-for Well having-done one happiness-having-done
 bhōji khān, kyōki iē mar-gae-rahis, jī-ke āisē,
feast let-us-eat, because this (son) dead-gone-was, having-lived has-come,
 gaoñ gae-rahis, pāen' Tāhā-lē u-man barē usat-man
lost gone-was, I-found' Therefore they very happy-minded (became)

Tad¹ku-pāhār u-kar bar¹kā bētā khēt-lā gae-rahis Ō ghar-kul-lā
At-that-time his great son field-to had-gone He home-towards
 āis ta bājā tamāsa hōt-rahī sunis Tāhā-lā u-kar ēk-thun
came (and) drum dancing was-being he-heard Then his one
 gōti-lā puchhis, 'kā-jātī karat-hē?' Ō kahis kī, 'tōr bhāi āisē
servant-to he-asked, 'what-sort is-being-done?' He said that, 'thy brother has-come
 Ō banē ha-ke āis jō ō-kar-lāgi tōr buā bhōj dēt-hē'
He well having-been has-come that his-for thy father feast is-giving'
 Tāhā-lē ō risā hōe-gies, ār ghar-lā jāe-kē man-m-karis Tāhā-lē u kar
Then he angry became, and home-to to-go mind-not-did Then his
 bāp āy-ke a-lā manā-bujhā-karis A-kar bētā kahis, 'atak bachhar-lē
father having-come him remonstrated-with His son said, 'so-many years
 tōr sēbā kar-ke rahen, kabhū tōr gōetha-lā nāi kāet-dē-ke
thy service having-done I-remained, ever thy orders-to not cut-having-given
 Jāt-kutumb-lā bulāe-ke mar-lāgi bōk¹rā gutē khaoyāe-mas'
Caste-family-members calling my-for goat one thou-hast-never-feasted'
 Buā-har kahis kī, 'mar sang-mē tu sabu din-mē āhas Jāhā mōr
The-father said that, 'my with thou all days-in art What my,
 sang-mē dhan āhē, tōr rē. Ē tar bhāi mar-gae-rahis
company-in property is, thine verily (is) This thy brother dead-gone-was,
 jī-ke āisē, gaoñ-gae-rahis, phēr pāyahan, ō-kar-lāgi ham
having-lived has-come, lost-gone-was, again I-have-found, his-for-the-sake me
 uchhab-ānand kar-ke hōē'
happiness-rejoicing doing may-remain'

[No 58]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI.

CHHATTISGARHĪ OR LARĪĀ (BHULĪĀ BROKEN) DIALECT

(STATE PATNA)

ଯଦନକ୍ ଯନ୍ତ୍ର ବେଟା ରହେ । ଉନକ ଶାନ ବେଟା ଉକର ବୁଝକ ବଲ୍ଲବ କ ଅଗୋ ବୁଝ
 ତୁମ୍ଭର ପାହା ସମ୍ପଦ୍ଧି ଅଟେ ଅମତ୍ତ ଶ୍ରୀ କରକ କ । ଓ ତୁମ୍ଭର ଶ୍ରୀ କରକ ଦେଉଷ୍ । ଦନାଟକରେ
 ଗଲ ପଟକ ଉକର ଶାନ ବେଟା ସବୁଯାନ୍ତେ ଲେ ଗଲ୍ଲବ୍, ଅଭର ଲଗ୍ଗତକ କରକ ସବୁ ଉଡ଼ାଇ
 ଦେଦସ । ଉନ୍ ଉନ୍ ମୁଲ୍ଲବ ମହରଣ ପଡ଼ିସ ଯ ବଡ଼ା ଗୁଲ୍ଲଗୁଲ୍ଲ ଦେଦସ । ଉନ ଗଲ୍ଲବ୍ ଯ ଗୁଟେ
 ବରଟକେନ ହଳିଅ ରହେ ଯ ଓ ପୁଷ୍ପ ଚରା କରସ୍ । ଯ କହ ଖାଉବାବେ ନାହିଁ ପାଉସ ଯ ଉନ୍
 ପୁଷ୍ପକ ଶାଦେ ଶାଉଁ ବଲକ ମନେ କରସ୍ । ପଟକ ମନେ କରସ୍ ଅମର ଘରେ ଲେଟେ ହୁଲିଅ
 ଶାଦେନ ଅମି ଯ ଇଠାଟନ ରୁଖେ ମରଥ୍ୟ । ମୁ ପାର୍ଥ ଯ ମର ବୁଝ ଖେ କଲ୍ଲୁ ଅଗୋ ବୁଝ ଅମି ତମର
 ଅଭର ମହାପୁରକ ବୋସ କରସ୍ ତୁମ୍ଭର ବେଟା ବଲକ ବପାନ କରକାର ନାହିଁ ଅପ୍, ତମର ହୁଲିଅ
 ମିତା ଅମତ୍ତେ ରଖ ରହ କଲ୍ଲୁ ଯାଅ । ଉକର ବୁଝ ବଡ଼ା ଧୁରେ ଦେଖକ ଉଖେ ଦୟା କରସ୍ ଫେର
 ଧାଉଁ ଗଲ୍ଲବ୍ ଯ ଉକର ମୁତୁର୍ ତୁମା ଦେଦସ୍ । ଉକର ବେଟା ବଲ୍ଲବ୍ କ ଅଗୋ ବୁଝ ମୁର୍ ତମର
 ଅଭର ମହାପୁରକ ଦୋସ କରସ୍, ତମର ବେଟା ବଲକ କାଖେ ନାହିଁ କହ । ଉକର ବୁଝ ଉକର ନଉକରମାନକେ
 ତାକକ ବଲ୍ଲବ୍ ତମି ନୁକୋ ଧୁଖ ପଟା ଅନକ ଇଖେ ପିକାଅ, ଇକର ହାତେ ମୁହ ପିକାଅ, ଇକର ଗୁଡ଼େ
 ଗୁଡ଼ବଲ୍ଲ ପିକାଅ । ବଲକ କହ୍ଲବ୍, ଖାଅ ପିଅକ ଖୁସି କରମ । ଅମର ଇ ବେଟା ମର ଯାଇ କହ୍ଲବ୍ ଯ
 ଯିବ ଅଭସ୍ ଓ ହସ ଯାଅ ରହ୍ଲବ୍ ଯ ପାର୍ବ । ଉନ୍ ଖୋବ ତମର ହୁଲିଅ ।

ହାତକ ବେଲଟେ ଉଖର ବଡ଼ ବେଟା ଖେଟେ ରହ୍ଲବ୍ ଯ ଅଭସ୍ ଯ ଘରଖେ ଅଭଲ୍ଲ ବେଲଟେ
 ବୟା ଗୟା ବାୟା-ରସ୍ ଯ ଉନକ ନଉକର ଟେଖେ ତାକସ, ବଲ୍ଲବ୍ କ, ଇଟା କାହାଁ ବୟା ଅମର ଘରେ
 ବାୟାସ୍ । ଓ ବଲ୍ଲବ୍ କ ତମର ଗୁରୁ ଅଭନ ଯ ତମର ବୁଝ ନଡ଼େ ଟେ ଗୋଳ ଦେଖେନ । ଉଟ
 ସୁଲ୍ଲବ୍ ଯ ରସା ହୁଲ୍ଲବ୍ ଘରଖେ ନାଉ ଗଲ୍ଲବ୍ । ଅକର ବୁଝ ବାହାରେ ଅଭବ ଉଖେ ବୁଝାଉସ୍ ଯ
 ଉକର ବେଟା ବଲ୍ଲବ୍ କ ତୁମର ସବୁ ଦନ ମୁର ଶେଷାବୁବୁ କରକ ଅହ କେରେ ମୋର ଲାଗି
 ଛେଲି ଗୁଟେ ମାରକ ଲେକ ବାକଖେ ତାକକ ଲେକଟେ ନାହିଁ ଦେଇ । ତମର ଯନ ବେଟା ବାହ
 କରକ ଟକା ପରସା ଉଡ଼ାଏ ଦେଦସ ଓ ଅଭସ୍ ଯ ଇକର ଲାଗି କେଟେ ଗୋଳ କରସ୍ । ଉକର
 ବୁଝ ବଲ୍ଲବ୍ କ ଅଭେ ବାଗୁ ତୁମ୍ଭ ଅମର ସଙ୍ଗେ ସବୁବେଳେ ଅହକ ଅମର ସବୁ ଯାକ ତ ଭର, ଇଏ ଯନ
 ଭର ଲୁହ ମର ରହ୍ଲବ୍ ଫେର ସିଂହ୍ଲବ୍ ହୁୟ ହୁହୁସ ପାର୍ବ ଉନକ ଲାଗି ଅମି ରହ୍ଲବ୍ କରସ୍ ।

INDO-ARYAN FAMILY

MEDIATE GROUP

EASTERN HINDĪ

CHHATTĪSGARHĪ OR LARIĀ (BHULĪA BROKEN) DIALECT

(STATE PAINA.)

TRANSLITERATION AND TRANSLATION

Ĵanek ĵurē bētā rahis Un°ka śān bētā u-k°ra buā-kē balis
One-man-of two sons were His younger son his father-to said
 ki, 'āgō buā, tumbhai jāhā sampatti āhē ām-khē bhāg-kar-ka
that, 'O father, you whatever property is me-to having-divided
 da' Ō dui jan-khē bhāg-kar-ka dēis Dinā-kētē galā-pachhē
give' He the-two persons-to having-divided gave Some-days gone-after
 u-k°ra śān bētā sabujā-ka lē-gais, āur labrā-dhang kar-ka sabu
his younger son all took, and wicked-behaviour having-done all
 urāi-dēis Unū u-mul°kē maharag paris ja barā gul°gulā haīs Una
wasted Then in-that-country famine fell and great difficulty became He
 gais ja gutē ghar-tēnē hahā rahis ja ō ghusurā charāi-karis
went and one house-in servant remained and he pigs caused-(him)-to-feed
 Ĵa kiokhi khāibā-kē nāhi pāis ja unū 'ghusurā-ka khāed -khāū'
When anything eat-to not got then he 'pigs' food I-shall-eat'
 bal-ka manē-karis Pachhē manē-karis, 'ām°ra gharē kētē hahā
saying thought Afterwards he-thought, 'our in-house how-many servants
 khātien, āmi-ja ithānē bhūkhē marathiyā Mu jāthā ja mara buā-khē
are-eating, I-but here by-hunger am-dying I am-going and my father-to
 balū, "āgō buā, āmi tam°ra āur mahāpuru-ka dōsh kariē, tumbhar
having-said, "O father, I of-thee and God-of sin did, thy
 bētā bal-ka bayān-karibār nāī, āv, tam°ra hahā mitā
son having-said of-describing not am(-worthy), thy servant like
 ām-khē rakh-rahā," balū jāthā 'U-k°ra buā barā dhurē
me-to keep," having-said I-am-going' His father great distance-from
 dēkh-ka, u-khē dayā karis, phēr dhāī gais, ja u-k°ra mūhē
having-seen, him-to compassion did, and running he-went, and his face-on
 chumā dēis U-k°ra bētā balis ki, 'āgō buā, muī tam°ra āur
hiss gave His son said that, 'O father, I of-thee and
 mahāpuru-ka dōsh kariē, tam°ra bētā bal-ka kā-khē nāhi kaha' U-k°ra
God-of sin did, thy son having-called any-to not say' His
 buā u-k°ra naūkarī-mān-kē dāk-ka balis, 'tami nukō dhutī-patā
father his servants-to having-called said, 'you good clothes
 ān-ka i-khē pindhāa, i-k°ra hātē mudī pindhāa, i-k°ra
having-brought him put-on, this-one's hand-on ing put-on, this-one's

gurē gur-balā pindhāa,' bal-ka kahis, 'khāa-pia-ka khusi
feet-on shoes put-on,' having-told said, 'having-eaten-(and)-drunk happiness
 kar'ma Ām'ra i bētā mar-jāi-rahis, ja jī-ka āis, ō haḷ-jāa-rahis, ja
we-shall-do My this son had-died, and being-alive came, he lost-was, and
 pāē' Unu khōb usat haīn
I-got' They very happy became

Hātak-bēl-khē u-kh'ra bar bētā khētē rahis ja āis, ja ghar-khē
That-time-at his elder son field-in was and he-came, and house-to
 āulā-bēl-khē bajā-gajā bājat-ris, ja un-ka naūkarī-tē-khē dākis,
of-coming-time-at music-etcetera was-being-played, and his servant-one-to he-called,
 balis ki, 'i-tā kāhā bajā ām'ra gharē bāj'thiē?' Ō balis ki,
said that, 'this for-what music our house-in is-being-played?' He said that,
 'tam'ra bhāi ān, ja tam'ra buā bare-tē bhōj dēthien.' U-tā
'thy brother came, and thy father great-one dinner is-giving' This
 sunis, ja risā hay-ka ghar-khē nāi gais U-k'ra buā bāhārē ai-ka
he-heard, and angry being house-to not he-went His father outside having-come
 u-khē bujhāis, ja u-k'ra bētā balis ki, 'tum'ra sabu din mu
him-to remonstrated, and his son said that, 'thy all days I
 ēēbā-chākari kar-ka āhā, kēbhē mōr-lāgi ohheli-gutē mār-ka
service having-done remain, ever me-for had-one having-killed
 lōk-bāk-khē dāk-ka bhōj-tē nāhi dēa Tamara jan bētā dāri
persons-to calling feast-one not thou-gavest Thy which son debauchery
 kar-ka tankā-paisā urāe-dēis, ō āis, ja u-k'ra-lāgi kētē bhōj
having-done money wasted, he came, and him-for how-great feast
 karathia' U-k'ra buā balis ki, 'ārē bābu, tui ām'ra sangē
art-thou-making' His father told that, 'O son, thou me with
 sabu-bēlē āhas Ām'ra sabu-jā-ka ta tar Iē-jan tar bhāi
all-while remainest My everything indeed (is) thine This-person thy brother
 mar-rihis, phēr jūis, haḷ-rihis, pāē, un-ka lāgi āmī-uchhab-kar'thiā.
had-died, again came-alive, lost-was, got, him for let-us-rejoicing-make'

**STANDARD LIST OF WORDS AND SENTENCES IN THE VARIOUS
DIALECTS OF EASTERN HINDĪ**

STANDARD LIST OF WORDS AND SENTENCES

English	Awadhi (Gonda)	Awadhi (Central Partabgarh)	Awadhi (Baiswari, Unao)	Bagheli
1. One	Ēk	Ēk	Yak	Ek
2 Two	Dō	Duī	Duī	Duī
3 Three	Tin	Tin	Tin	Tin
4. Four	Chār	Chār	Chār	Chārī, chār
5 Five	Pāch	Pāch	Pāch	Pāchī, pāch
6 Six	Chha	Chha	Chhaī	Chha
7 Seven	Sāt	Sāt	Sāt	Sat
8 Eight	Āth	Āth	Āth	Āth
9 Nine	Nau	Nau	Nau	Nau
10 Ten	Das	Das	Das	Das
11 Twenty	Bīs	Bīs	Bīs	Bīs
12 Fifty	Pachās	Pachās	Pachās	Pachās
13 Hundred	Sau	Sau	Sau	Sau
14 I	Maĩ, ham	Ham	Maĩ	Maĩ
15 Of me	} Mōr	Mōr	Mōr	Mōr or mwār
16 Mine				
17 We	Ham	Ham	Ham	Ham
18 Of us	} Hamār	Ham'rā	Hamār	Hamār
19 Our				
20 Thou	Tū	Taĩ	Tuī	Taĩ
21 Of thee	} Tōr, tuhār	Tōr	Tōr, tohār	Tōr
22 Thine				
23 You	Tū	Tū	Tum	Tū, tum
24 Of you	} Tuhār	Toh'rā	Tumhār	Tohār, tumhār
25 Your				

IN THE VARIOUS DIALECTS OF EASTERN HINDĪ

Baghelī Gōpālī (Rewa)	Gōdāwānī (Mandla)	Chattisgarhī (Raipur)	Bhullā (Sonpur State)	English.
Ek	Ēkal	Ek	Eka	1 One
Du	Dur ^a bī	Du	Du	2 Two
Tin	Trinam	Tin	Tni	3 Three
Chār	Char ^a lhē	Chār	Chār	4 Four
Pāch	Pāj ^a lē	Pāch	Pācha	5 Five
Chhō	Chhāiyam	Chhō	Chhaa	6 Six
Sāt	Sattō	Sāt	Sāt	7 Seven
Āṭh	Atṭhō	Āṭh	Āṭh	8 Eight.
Nan	Namak	Nō	Nsa	9 Nine
Das	Dhamak	Das	Daś	10 Ten
Bis	Bis	Bis, ek kōri	Kudhō	11 Twenty
	Pachās	Pachās	Pachās	12 Fifty
Sau	Sau	Sō	Śahe	13 Hundred
Mōy	Maṽ, mōy, or ham	Mē	Mui	14 I.
Mōr	Mōr	Mōr	Mara	15 Of me
				16 Mine
Ham	Ham	Ham	Āmī mānē, āmē-mānē, ām-mānē	17 We
Hamār	Hamār	Hamār	Āmar man-kar	18 Of us
				19 Our
Tōy, tōyē, taṽ	Taṽ, tōy	Tē, taṽ	Tuṽ	20 Thou.
Tōr	Tōr	Tōr	Tara, tōr	21 Of thee
				22. Thine.
Tōy	Tum	Tum	Tumē, tumē-mānē, tum-mānē	23 You.
Tōr or tohār	Tumhār	Tumhār	Tam ^a ra, tamar	24. Of you.
				25 Your

English	Awadhī (Gonda)	Awadhī (Central Partabgarh)	Awadhī (Balswāri, Unao)	Baghelī (Rewa)
26 He	Ū	Ū	Wō	Wā
27 Of him	} Ō-kar	Wō kar	Uhi-kyār, -kar	{ Wō-kar, wō-khar, ^{of} maso wō khō, ^{of} wō-khl.
28 His				
29 They	Wai sab	Wai	Wō, ui	Uī
30 Of them	} Un-kar	Un-kar	Un kyār, -kar	On-kar, un kar, un khar
31 Their				
32 Hand	Hath*wā	Hāth	Hāth	Hāth
33 Foot	Gōṛ	Gōṛ	Pān	Gōṛ, gwār
34. Nose	Nakunā	Nekurā	Nāk	Nāk, nekuā
35 Eye	Akhuyā	Ākhi	Alhi, dīda	Ākhi
36 Mouth	Muhā	Mūh	Mūh	Mūh
37 Tooth	Dāt*wā	Dāt	Dūt	Dāt
38 Ear	Kan*wā	Kān	Kān	Kān
39 Hair	Bār	Bār	Bar	Bār
40 Head	Mūṛ, kapār	Mūṛh	Mur, kapār	Mūṛ
41 Tongue	Jibh	Jibhi	Jibh	Jibh, jibhi
42 Belly	Pet*wā	Pēt	Pyāt	Pēt, pyāt
43 Back	Pīth, pithuyā	Pīth	Pithi	Pīth, pithāh
44 Iron	Lōh	Loh	Lwāh	Lōh
45 Gold	Sōn	Sōn	Sōn	Sōn
46 Silver	Chāḍi, rūpā	Chāḍi	Chāḍi	Rūp
47 Father	Bapai, dādā	Bāp, dādā	Bāpu	Bāp, dādā
48 Mother	Mah*tārī, ammā	Maī	Mah*tārī	Mah*tārī, dīdī, dāl
49 Brother	Bhāī	Bhāy	Bhāī, dādā	Bhāī
50 Sister	Didī, bahunīyā	Bahunī	Bahunī, dīdī	Bahunī, bohun
51 Man	Manāī	Manāī	Manāī	Manāī
52 Woman	Meh*tārū	Meh*tārū	Meh*tārū	Meharīā, meh*tārū

English.	Awadhī (Gonda)	Awadhī (Central Partabgarh)	Awadhī (Baiswār, Unao)	Baghelī (Bewa)
53 Wife	Dul ^h un (<i>bride</i>)	Basahī .	Mehar ² yū .	Meharū, meh ² ri
54. Child	Chelh ² rā	Gadēl	Larik ² wā	Larikā
55 Son	Pūt, betaunā	Bet ² wā	Bet ² wā	Larikā, bet ² bā, gadēlā
56 Daughter .	Bitiyā	Bitiyā .	Bitiwā	Bitū, gadēli
57 Slave	Gulām	Gulām	Gulām	Gulām
58 Cultivator	Kisān, khetihār	Kisān	Kisān, jotihā	Jōtan, kisān
59 Shepherd	Char ² wāh	Garariyā	Garariyā	Garariā
60 God	Dayō, Par ² mēswar	Daiv, Dayū	Par ² mēsūr, Bhag ² wān, Dai	Pan ² mēsūr, Pan ² mēsa Par ² messar
61 Devil	Parēt	Bhūt	Dēu, bhūt	Saitān
62 Sun	Sūraj deotā	Suraj dēotā	Sūr ² j	Suriy, surud-deotā
63 Moon	Chādar ² mā, jūdhāyā	Ūjariyā	Chandar ² mā, jōdhariyā	Chand ² mā
64. Star	Nakhāt, tarāl	Tarāl	Tārā, nakhāt	Tariyā, tarāl
65 Fire	Agriyā .	Āgi	Āgi	Āgi
66 Water	Jal	Pāni . . .	Pani	Pāni
67 House	Ghar, bakh ² ri	Bakh ² ri .	Ghar, bakh ² ri	Ghar
68 Horse .	Ghōr	Ghōr	Ghwār	Ghōr, ghwār
69 Cow .	Gau-dhan .	Gāy	Gāi, gaiyā	Gaiyā, gāy
70 Dog .	Kukur	Kūkur	Kukur	Kūkur
71 Cat	Bilār	Bilār	Bilār, bilāu	Bilārī, bilariyā
72 Cock	Mur ² gā . .	Mur ² gā . .	Mur ² gā	Mur ² gā
73 Duck	Batak . .	Bakkhat . .	Battakh	Badak
74 Ass . .	Gadhā . .	Gad ² hā	Gad ² hā	Gad ² hā .
75 Camel	Ut . .	Ut . . .	Ūt	Ūt
76 Bird	Churai . . .	Churai . .	Churayū	Churai
77 Go	Jāo . . .	Jā . . .	Jāo	Jā
78 Eat	Khāo, jēwo . .	Khā . .	Khāo, jyāwan	Khā
79 Sit	Barthau . .	Barithu . . .	Barthau, barith-jao .	Barth

English.	Awadhī (Gonda)	Awadhī (Central Partabgarh)	Awadhī (Baiswār, Unao)	Bagheli (Rewa)
80 Come	Āwau	Āw	Āo	Ā
81 Beat	Mārau	Mār	Mārau	Mār
82 Stand	Thap̄h hōu	Uth (<i>stand up</i>)	Thāp̄ hō	Ṭhāp̄h hō
83 Die	Marau	Mar	Marau	Mar
84 Give	Dēo	Dēh	Dēu, dāy dēu	Dē
85 Run	Daurau	Daur	Daurau, bhājan	Daur
86 Up	Ūpar	Ūpar, up̄rē	Ūpar	Ūpar
87 Near	Nagloh, nēr	Nīaīē	Nērē, nagich	Laghē, nagich
88 Down	Tarē	Tarē	Nichē, tarē, tar̄khalē	Nichē, tarē
89 Far	Lambē	Pallē	Dūr, pallā	Dūr
90 Before	Aḡrī	Āgē	Āgē, aḡrī, pahilē	Āgē
91 Behind	Pachhē	Pāchhē	Paohhū, pachhāy	Pāohhē
92 Who?	Kō	Kō	Kō	Kō
93 What?	Kāo	Kā	Kā	Kā
94 Why?	Kāhē	Kāhē	Kāhē	Kāhē
95 And	Aur	Au	Aur	Au
96 But	Baluk, mul	Mul	Par, mudā	Paī
97 If	Jō	Jau	Jō	Jō
98 Yes	Hā	Aī	Hā	Hā
99 No	Nāhī, nā	Nāhī	Nāhī	Nahī
100 Alas	Pachh̄tāw, sōch	Bapāī rē	Hā	Hā, hāy
101 A father	Ek bāp	Bāp	Yak bapu	Bāp
102 Of a father	Ek bāp-kāī	Bāp-ke	Yāk bāp-kyār	Bāp-kēr
103 To a father	Ek bāp-kū	Bāp-kā	Yāk bāp-kā	Bāp kā
104 From a father	Ek bāp-sē	Bāp-tē	Yāk bāp-tē	Bāp-tē
105 Two fathers	Dō bāp	Duī bāp	Duī bāp	Duī bāp
106 Fathers	Jama bāp	Bāp̄wan	Bāpu	Bāp, bāpan

[illegible]

English	Awadhī (Gonda)	Awadhī (Central Partabgarh)	Awadhī (Baiswari, Unao)	Bagheli (Rewa)
107 Of fathers	Bāpañ-kāñ	Bap [*] wan kāñ	Bāpan-kyār	Bāpan-kēr'
108 To fathers	Bāpañ-kā	Bap [*] wan-kā	Bāpan-kā	Bāpan-kā
109 From fathers	Bāpañ sē	Bap [*] wan-tē	Bāpan-tē	Bāpan-tē
110 A daughter	Ēk bitiyā	Ēk bitiyā	Yāk bitēwā	Bitiā
111 Of a daughter	Ēk bitiyā-kāñ	Ēk bitiyā-kāñ	Yāk bitēwā kyār	Bitiā-kēr
112 To a daughter	Ēk bitiyā kā	Ēk bitiyā-kā	Yāk bitēwā-kā	Bitiā-kā
113 From a daughter	Ēk bitiyā sē	Ēk bitiyā-tē	Yāk bitēwā-tē	Bitiā-tē
114 Two daughters	Dō bitiyā	Dui bitiyā	Dui bitēwā	Dui bitiā
115 Daughters	Bitiyā	Bitiwan	Bitēwā	Bitiā, bitimā
116 Of daughters	Bitiyā-kāñ	Bitiwan-kāñ	Bitēwan-kyār	Bitiā-kēr, bitiman-kēr
117 To daughters	Bitiyā kā	Bitiwan-kā	Bitēwan kā	Bitiā-kā, bitiman-kā
118 From daughters	Bitiyā-sē	Bitiwan-tē	Bitēwan-tē	Bitiā-tē, bitiman tē
119 A good man	Ēk bhal manai	Nik manai	Yāk nik manai	Nik manai, nik [*] hā manai
120 Of a good man	Ēk bhal manai kāñ	Nik manai-kāñ	Yāk nik manai-kyār	Nik manai-kēr, nikē manai kēr
121 To a good man	Ēk bhal manai-kā	Nik manai kā	Yāk nik manai-kā	Nik manai kā, nikē-manai kā
122 From a good man	Ēk bhal manai sē	Nik manai-tē	Yāk nik manai-tē	Nik manai-tē, nikē manai tē, nik [*] hā manai tē
123 Two good men	Dō bhal manai	Dui nik manai	Dui nik manai	Dui nik manai
124 Good men	Bhal manai	Nik manai	Nik manai, bhalē mānus	Nik manai, nik [*] hē manai
125 Of good men	Bhal manaiñ-kāñ	Nik manaiñ-kāñ	Bhalē mānus kyār	Nik or nikē manaiñ kēr, nik [*] hē manaiñ kēr
126 To good men	Bhal manaiñ-kā	Nik manaiñ-kā	Bhalē mānus kā	Nik or nikē or nik [*] hē manaiñ-kā
127 From good men	Bhal manaiñ sē	Nik manaiñ tē	Bhalē mānus-tē	Nik, nikē or nik [*] hē manaiñ tē
128 A good woman	Ēk bhal meh [*] rārū	Nik meh [*] rārū	Yāk nik mehar [*] yā	Nik meharai, nik [*] hī meharai
129 A bad boy	Ēk bekār larikā	Bēkār larikā or bekār gadela	Yāk burā larik [*] wā	Nāgā larikā, kharāp larikā
130 Good woman	Bhal meh [*] raruwai	Nik meh [*] raruwai	Nik mehar [*] yā, bhalī man [*] sanī.	Nik [*] hī meharai
131 A bad girl	Bekār bitiyā	Ēk bēkār bitiyā	Yāk kharāb bitēwā	Nāgā bitia, kharāp bitia
132 Good	Bhal	Nik bhal	Nik, achchhā	Nik, nik [*] hā, achchhā
133 Bad	Dhēr achchhā	Bhal	Uttim	Nik

Bajpali Gondi (Rewa)	Gōdwanī (Mandla)	Chattugapālī (Balpur)	Bhubā (Sonpur State)	English
Bap kar	Didaḥ-lō, dadan-kār	Dada-man mēr ke	Buā mān-ka	107 Of fathers
Bap-kā	Didaḥ-lā, dadan-lā	Dada man la	Buā mān kha	108 To fathers
Bap-lē	Dadan-sē, dadan la	Dada man lē	Buā mān-ka nu	109 From fathers
Ek lariki, ek gadeli	Beti, lar*ki, tūri	Bēti	Bēti	110 A daughter
Ek lariki kar, ek gadeli kar	Lar*ki kār	Bēti-ko	Bēti ka	111 Of a daughter
Ek lariki kī, ek gadeli kī	Lar*ki la	Bēti la	Bēti kha	112 To a daughter
Ek lariki lē, ek gadeli lē	Lar*ki-sē or lar*ki-la	Bēti mēr lē	Bēti-kar nu	113 From a daughter
Dui lariki, dui gadeli	Dō lar*ki	Dū bitiyā	Judē bēti	114 Two daughters.
Lariki, gadeli	Lar*kin, tūria	Bitiya man	Bēti mānē	115 Daughters
Lariki kar, gadeli kar	Lar*kin-kār	Bēti man ke	Bēti mān-ka	116 Of daughters.
Lariki kī, gadeli kī	Lar*kin-la	Bēti man la	Bēti mān kha	117 To daughters.
Lariki lē, gadeli lē	Lar*kin sē	Bēti man mēr-lē	Bēti mān kha nu	118 From daughters
Ek nikhā manai	Sājō ad*mi, manēkh or daukū	Banē ad*mi	Asal lōk	119 A good man
Ek nikhā manai-kar	Sājō manēkh kār	Banē ad*mi-ke	Asal lōk-ka	120 Of a good man.
Ek nikhā manai kī	Sājō manēkh la	Banē ad*mi la	Asal lōk kha	121 To a good man.
Ek nikhā manai lē	Sājō manēkh sē	Banē ad*mi mēr lē	Asal-lōk-ka-nu	122 From a good man
Dui nikhā manai	Sājō dō daukē	Du jhan bane ad*mi	Judē asal lōk	123 Two good men.
Nikhā manai	Sājō manēkh or daukē	Banē ad*mi	Asal lōk mānē	124. Good men.
Nikhā manai-kar	Sājō daukū-kār	Banē ad*mi mēr lē	Asal lōk mān-ka	125 Of good men.
Nikhā manai-kī	Sājō daukan lā	Banē ad*mi la	Asal lōk mān kha	126 To good men.
Nikhā manai lē	Sājō daukaḥ-sē	Banē ad*mi mēr-lē	Asal lōk mān kar-nu	127 From good men
Ek nikhā meh*rarū	Sājō daukī	Banē dōkī	Asal maijhi-tē	128 A good woman.
Ek nūgū larikā	Kharāb tūrā	Kharāb tūrā	Kharāp pilā-tē	129 A bad boy
Nikhā meh*rarū	Achchhā daukan or sājō daukan	Banē dōkī	Kharāp maijhi mānē	130 Good women.
Ek nūgū larikī	Kharāb tūri	Kharāb tūri	Kharāp tukāl tē	131 A bad girl.
Nikhā	Sājō	Achchhā	Asal	132 Good.
Bahut nikhā	Karū	Wōkar-lē achchhā		133 Better

English	Awadhī (Gonda)	Awadhī (Central Partalgarh)	Awadhī (Baiswari, Unao)	Bagbāri (Rewa)
1. 5. Box	Bahutai nik	Bahutai nik	Adhik uttim	Sab-s nik ^{hā} , sab-s nich ^{hā}
12. Hand	Ūch	Ūch	Uch	Ūch
13. Hand	Dhē- ūch	Sewāy ūch	Bahutai ūch	Ūch
17. Height	Bahutai ūch	Bahutai ūch	Adhik ūch	Sab sē ūch
18. A horse	Fl ghur ^{wa}	Ghōr	Yāk ghwārā, tatuwā	Ghōr
19. A man	Fl ghur ^{ya}	Ghōrī	Yāk ghōrī	Ghōrī
14. Horse	Ghur ^{wai}	Ghōraunē	Ghōr	Ghōr
11. Mare	Ghur ^{yā}	Ghōrian	Ghōrī, bachhēpī	Ghōrī
12. A bull	Fl sār ^{wa} or ēk baradh	Bar ^{dhā}	Yak baradh, sār	Bar ^{dhā}
13. A cow	Fl gaū	Gay	Yāk gū, gōrū	Gaiya, Gāy
14. Bulls	Sār ^{wai} or baradh ^{wai}	Bar ^{dhawan}	Baradh, sār	Bar ^{dhā}
15. Cows	Gaū ^s	Gain	Gaiy ^ā	Gaiy ^ā , gai ^ā
16. A dog	Ek kūr	Kukurā, kūr	Yak kukur	Kūr
17. A bitch	Ek kukuriya	Kukura	Yak kutiyā	Kukura
18. Dogs	Kukur ^{wai}	Kukur ^{wan}	Kukuran	Kūr
19. Bitch	Kukur ^{yā}	Kukuran	Kutiy ^ā , kukur ^{yā}	Kukur ^{yā}
20. A leopard	El khūsi, bok ^{ra}	Khūsi, bok ^{ra}	Yal bok ^{ra}	Bok ^{ra}
21. A female goat	Fl chhag ^{pi}	Chhērī	Yak bok ^{ri} , chhēpī	Chhērī
22. Goats	Flay	Khūsiawan	Bok ^{ran}	Bok ^{ra}
23. A wild deer	Fl hanna	Hanna	Yal hanna	Mir ^{ga}
24. A small deer	Fl hani	Hanni	Yak hani	Hani
25. Deer	Hani ^{wa} (ma ⁱ), haniy ^ā (f ^{er})	Hania	Hanna	Hani
26. A	Hani ^{tan}	Hani ^{hā} or ahi	Ma ⁱ hani	Ma ⁱ hani, ma ⁱ āhi
27. A	Tai ^{hā}	Tai ^{hā} or ahi	Tai ^{hā}	Tai ^{hā} or ahi
28. A	Wai ^{hā}	Wai ^{hā}	Wai ^{hā}	Wai ^{hā}
29. A	Hani ^{hā}	Hani ^{hā}	Hani ^{hā}	Hani ^{hā}
30. A	Tai ^{hā}	Tai ^{hā}	Tai ^{hā}	Tai ^{hā}

Baghelī Gōṇḍī (Rewa)	Gōḍwānī (Mandla)	Chhattīgarhī (Raipur)	Bhulā (Sonpur State)	English
Sab-lē nikhā	Sab-sē sājō	Sabō-lē banē		134 Best
Ūchā	Ūchō	Ūch	Ḍēng	135 High
Bahut ūchā	Aur ūchō	Wō-kar-lē ūch		136 Higher
Sab-lē ūchā	Sab-sē ūchō	Sabō-lē ūch		137 Highest
Ek ghōr	Ghōrā	Ghōrā	Ghuda	138 A horse
Ek ghōrī	Ghōrī	Ghōrī	Maī ghudī	139 A mare
Ghōr	Ghōrā	Gaṇj ghōrā	Ghuda-mānē	140 Horses
Ghōrī	Ghōrī	Gaṇj ghōrī	Ghudi-mānē	141 Mares
Ek bar-dhā	Sādh, byār	Sār	Sādh	142 A bull
Ek gay	Gāy, ṭālī, or gāyā	Gāy	Gāi	143 A cow
Bar-dhā	Sādhēn	Gaṇj sār	Sādh-mānē	144 Bulls
Gāy	Gāyā	Gaṇj gāy	Gāi-mānē	145 Cows
Kukkur	Kuttā	Kūkur	Kukur	146 A dog
Ek kukuriyā	Kutiyā	Kutiya	Kutur-nī	147 A bitch
Kukkur	Kuttāḍ	Gaṇj kūkur	Kukur-mānē	148 Dogs
Kukuriyā	Kutiyā	Gaṇj kutiyā	Kutur-nī mānē	149 Bitches
Ek bok-rā	Bak-rā	Bok-rā	Bulā	150 A he goat.
Ek chhērī	Bak-rī	Bok-rī	Chhēh	151 A female goat
Bok-rā	Bak-rā	Gaṇj bok-rā	Bukā-mānē	152 Goats
Vir-gū	Khar-sāil	Harinā	Mirig	153 A male deer
Harin	Hir-nī	Harinī	Māi mirig	154 A female deer
Mir-gū	Khar-sāil	Khūb harinī	Mirig mānē	155 Deers
Mōy aḥēn	Maī hañ, hāḍ, āhō	Maī āw, hañ, hawañ	Maī aḥā	156 I am
Ṭaī aḥi	Tōy has, hus, āhie	Taī ās, has, hawas	Taī āhas	157 Thou art
āhō	Ū hich hai, hais, aḥai	Wō āy, hai, huwai	Ō āhē	158 He is.
am aḥi	Ham hī, han, āhaī	Ham-man ān, han, hawan	Āmē-mānē āhā	159 We are
āhō	Tam huoh hō, āhō	Tam mun aw, hau, hawan	Tamē-mānē āha	160 You are.

English	Awadhī (Gonda)	Awadhī (Central Partabgarh)	Awadhī (Baiswari Unao)	Bagheli (Rewa)
161 They are	Wai sab hai	Wai bāten, ahaĩ or han	Uī hai	Uī hai, uĩ āy
162 I was	Ham rahan	Ham rahē	Maĩ rahaũ	Maĩ rabyaũ tai
163 Thou wast	Tū rahē	Taĩ rahē	Tui rahas	Taĩ rahe has, taĩ rahē-tai
164 He was	Ū rahā	Ū rahē	Wō rahai	Wā rahā tai
165 We were	Ham sab rahai	Ham rahē	Ham haten (<i>Kanaujī</i>)	Ham rahen hai, ham rahen tai
166 You were	Tum rahai	Tũ rahehu	Tum rahen	Tũ rabyā hai, tũ rabyā tai
167 They were	Wai rahai	Wai rahen	Uī rahaĩ	Uĩ rahē hai, uĩ rahē tai
168 Be	Hō	Hōy	Hō	Hōy
169 To be	Hōb	Hōb	Hōb	Hōb
170 Being	Hōt	Hōtē	Hōt	Hōt
171 Having been	Hōe kãĩ	Hoi-kãĩ	Hō kãĩ	Hoi ke
172 I may be	Ham hōy sakit-hai	Kajāt ham hōi	Maĩ hateũ	} (<i>Kanaujī</i>) { Maĩ hoi sak ^{te} hai
173 I shall be	Ham hōb	Ham hōb	Maĩ huihaũ	
174 I should be	Ham-kã hōy-kã chāhi	Ham kã hōi kã chāhi	<i>Ditto</i>	Mohĩ hōbā chāhi
175 Beat	Mārau	Maru	Mārau	Māi
176 To beat	Marab	Mārab	Mārab	Mārab
177 Beating	Mārat	Mārat	Mārat	Marat
178 Having beaten	Mari kũĩ	Mār-kũĩ	Mār kãĩ	Mār ke
179 I beat	Ham marat-hai	Ham mārāt-bāĩ	Maĩ māraũ	Maĩ mārāt haũ, maĩ mar ^{te} tyāũ hai
180 Thou beatest	Tū mārāt-hai	Taĩ mārāt bāis	Tui māres	Taĩ mar ^{te} hai, taĩ mar ^{te} has
181 He beats	Ū marat-hai	Ū mārāt baĩ	Wō mārāt-hai	Wa mārāt hai
182 We beat	Ham mārāt hai	Ham mārāt-bāĩ	Ham mārāt-hai	Ham mārāt-hai, ham mār ^{te} thai
183 You beat	Tum mārāt hai	Tũ mārāt-bātehu	Tum mārau	Tum mar ^{te} tyā-hai
184 They beat	Wai marat hai	Wai mārāt bāten	Uī mārāt-hai	Uĩ mārāt-hai
185 I beat (<i>Pres. Tense</i>)	Maĩ marũ	Ham mārā	Maĩ māre rahaũ	Maĩ māreō
186 Thou beatest (<i>Pres. Tense</i>)	Tu marau	Taĩ māre rahē	Tui mare rahas	Taĩ marē
187 He beats (<i>Pres. Tense</i>)	Un nē mārīs	Ū mārīs	Uī mārīs rahai	Wa mārīs

Baghelī Gōṣṭhī (Bawa)	Gōḍwani (Mandla)	Chattisgarhī (Raipur)	Bhulā (Sonpur State)	English
On āhī	Unhi hai, hōhī, āhāī	Wō-man āy, hai, hawāī	Ō-mānē āhen	161 They are
Mōy rahyō	Maī rahō	Maī rahōw	Muī rahen	162 I was.
Tōy rahō	Tōy rahes	Tō rahō, rahes	Tuī rahes	163 Thou wast
Ū rahus	Ū rahus	Wō-har rahus	Ō rahus	164 He was.
Ham rahill	Ham rahō	Ham-man rahen	Āmē-mānē rahē	165 We were
Tōy rahuli	Tum rahō	Tum man rahew	Tumē-mānē rahen	166 You were
On rah*li	Un rahin	Wō-man rahin	Ō-mānē rahin	167 They were.
Bhai	Hōy	Hō	Haē	168 Be
Hob	Hōwek-lā	Hōnā		169 To be
Hot rahā-tō	Hōwat	Hot	Hebār rahus	170 Being
Mōy hoi jāteū	Hōy-lō	Hō-ke	Muī hai pār*hū	171 Having been.
Mōy hoi jāb	Mōy hoi sak*t-hū	Maī hōhaū		172 I may be
	Maī hōt*hū	Maī hōhaū		173 I shall be.
	Mō-lā hōn chāhi	Maī huye raho huihō		174 I should be
	Mār	Mār		175 Beat
	Māran-lā	Mār*nā	Mārma	176 To beat
	Mārat	Mārate	Mārut	177 Beating
	Mār ke	Mar-ke	Mār-ka	178 Having beaten
	Maī mār*t-ahō	Maī mār*t aū	Muī mār*thō	179 I beat
	Tōy mārāt-āhus	Tai mār*thas	Tuī mār*thuas	180 Thou beatest.
	Ū mār*t-āhai	Wō-har mār*thai	Ō mār*thū	181 He beats.
	Ham mārāt-āhō	Ham man mār*than	Āmē-mānē mār*thuā	182 We beat
	Tum mārāt-āhō	Tum man mār*thō	Tumē-mānē mār*thua	183 You beat
	Un mārāt-āhai	Wō-man mār*thai	Ō mānē mār*thiē	184 They beat.
	Mōy māre-hō	Maī mārēw	Muī māriō	185 I beat (Past Tense)
	Tōy māre-rahō	Tai māre, māres	Tuī māries	186 Thou beatest (Past Tense)
	Ū māris rahō	Wō māris	Ō māris	187 He beat (Past Tense)

English	Awadhī (Gonda)	Awadhī (Central Partabgarh)	Awadhī (Balswāri, Unao)	Baghelī (Rewa)
188 We beat (<i>Past Tense</i>)	Ham māren	Ham mārū	Ham mārā-rahai	Ham māren
189 You beat (<i>Past Tense</i>)	Tum mārū	Tum mārēo	Tum mārē-rahau	Tū māryā
190 They beat (<i>Past Tense</i>)	Wai mārūn	Wai mārūn	Un mārā rahai	Uī mārūn
191 I am beating	Ham mārāt-hai	Ham mārāt-ahī	Maī mārāt-haū	Maī mār rahyaū-hai
192. I was beating	Ham mārāt-raham	Ham mārāt-rahē	Maī mārāt-rahau	Maī mār rahyaū tai
193 I had beaten	Ham māren	Ham mār-chukā-ahī	Maī mārē-haū	Maī maryaū tai
194 I may beat	Maī mār sakat-hū	Chāhē ham mārī	Maī mār sakat-haū	Maī maraū
195 I shall beat	Ham mārāb	Ham mārāb	Maī marihaū	Maī marihaū
196 Thou wilt beat	Tū marihai	Taī marābē	Tui marihai	Taī marihē, tū marib
197 He will beat	Ū mārī	Ū marihai	Wo marihai	Wā mārī
198 We shall beat	Ham mārāb	Ham mārāb	Ham marihaī	Ham mārāb
199 You will beat	Tum marābau	Tū marihau	Tum marihau	Tum marihā
200 They will beat	Wai marihaī	Wai marihaī	Uī marihaī	Uī marihaī
201 I should beat	Ham-kā mārāī-kā ohāhī	Ham kā mārāī chāhī	Mahī-kā mārāī-kā ohāhī	Mohī mārā chāhī
202 I am beaten	Ham mārā gayen-hai	Ham mārī gā ahī	Maī mārā gā-haū	Maī mārā jātyaū hai
203 I was beaten	Ham mārā gayen-rahā	Ham mārī gā rahē	Maī mārā gā-rahau	Maī mārā gayaū
204 I shall be beaten	Ham mārā jāb	Ham mārī jābai	Maī mārā-jaihaū	Maī mārā jāihaū
205 I go	Ham jāit-hai	Ham jāit-ahī	Maī jāit-haū	Maī jātyaū-hai
206 Thou goest	Tū jāit-hai	Taī jāit ahus	Tui jāit-has	Taī jāitē hayē, taī jāitē
207 He goes	Ū jāit hai	Ū jāit-ahai	Wo jāit-hai	Wā jāit-hai
208 Wo go	Ham jāit-hai	Ham jāit-han	Ham jāit-hai	Ham jāit-hai
209 You go	Tum jāit-hau	Tū jāit ahau	Tum jao	Tum jātyā hai
210 They go	Wai jāit haī	Wai jāit-ahaī	Uī jāī	Uī jāit hī
211 I went	Ham gayen	Ham gā rahē	Maī gayaū	Maī gayaū
212 Thou wentest	Tū gayo	Taī gā rahē	Tui jāit-rahai	Taī gayē
213 He went	Ū gāē	Ū gā rahā	Wo gā-rahai	Wā gā
214 We went	Ham gayan	Ham gawā rahē	Ham gayen	Ham gayen

Radhi (Rajpootana)	G. Jaisal (Mandla)	Chettigarhi (Rajput)	Bhabha (Sompur State)	English
Ham mārāh	Ham man-rāho	Ham man maran	Am manē marō	188 We beat (<i>Past Tense</i>)
Tum mārāh	Tum man rāho	Tum man maran	Tum manē mārō	189 You beat (<i>Past Tense</i>)
On mārāh	On man rāho	On man maran	On manē mārō	190 They beat (<i>Past Tense</i>)
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	191 I am beating
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	192 I was beating
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	193 I had beaten
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	194 I may beat
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	195 I shall beat
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	196 Thou wilt beat
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	197 He will beat
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	198 We shall beat
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	199 You will beat
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	200 They will beat
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	201 I should beat
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	202 I am beaten
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	203 I was beaten
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	204 I shall be beaten
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	205 I go
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	206 Thou goest
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	207 He goes
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	208 We go
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	209 You go
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	210 They go
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	211 I went
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	212 Thou wentest
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	213 He went
Māi mārāh	Māi man rāhō	Māi man maran	Māi manē mārō	214 We went

English	Awadhī (Gonda)	Awadhī (Central Partabgarh)	Awadhī (Balawāri, Unao)	Bagbēli (Rewa)
215 You went	Tum gayau	Tū gawa rahē |	Tum gayau	Tum gayā
216 They went	Wai gayan	Wai gawā rahen	Uī gē	Uī gē
217 Go	Jao	Jā	Jao	Jā
218 Going	Jāt	Jāt	Jāt	Jat
219 Gone	Gawā	Gai	Gā	Gā
220 What is your name ?	Tuhār kā nāw hai ?	Tohār nāw kāw ahai ?	Tōr kā nāw hai ?	Tumbār kā nāw hai ?
221 How old is this horse ?	Ī ghōrā katīl dūn-kāī hai ?	Eh ghōraunā kāī umir kāw ahai ?	Ih tatuwā kēr umir kā hoi ?	Yā ghōr ket'nō dūn kā hai ?
222 How far is it from here to Kashmir ?	Ihā sē Kasmīr katīl dūr hai ?	Kasmīr hūā tē lat'nō pallē ahai ?	Ih thāu-tē Kasmīr lat'nī dūr ?	Kasmīr hūā-tē ket'nī dūnī hai ?
223 How many sons are there in your father's house ?	Tuh'rē bāp-kē ghar mā kī bet'wā hai ?	Toh'rē bāp-kē pariwar mā kī bet'wā hai ?	Tōrē bāp-kē ghar-mā lat'nō laīk'wā hai ?	Tumbhārē bāp kē ghar-mā ket'nō larikā hai ?
224 I have walked a long way to-day	Ham āj bahut dhēr chalen	Āj ham bahut sewāī chalē	Maī āj bahut dūr chālēū	Āj maī bahut chalyāū hai
225 The son of my uncle is married to his sister	Ham'rē pitū-kē bet'wā kāī biyāh un-lēr bahmī sē bhavā hai	Hamār pitūnt bhāī wahi-kērī bahin-tē bihā ahai	Mōrē lākā kēr bet'wā uhi-kāī bahmī kāī biyāhā hai	Mōrē kākā-kēr lankā wō-kī bahmī kā biyāhā hai.
226 In the house is the saddle of the white horse	Uē tjar ghōrā-kāī chār-jāmā ghar mā hai	Ujar-kē ghoragunā-kāī chār-jāmā ghar-mā ahai	Ujāī-kā ghōrā kē chār-jāmā ghar mahuyā dharā-hai	Ujār ghōrē-kāī kāthī ghar-mā hai.
227 Put the saddle upon his back	Uk'rē pith-par chār-jāmā dhar dēo	Char-jam'wā wok'ri pith-par dhāī dēo	Uhi kī pithi-par jin dharau	Wō-khē oīth-mā palāichā (or kāthī) dhāī-dē.
228 I have bented his son with many stripes	Ham wok'rē bet'wā kā dhēr bēt māren.	Ham wok'rē bet'wā-kā kayū gōdī tē mārā	Maī uhi kē bet'wā-kā bahut bētan sē mārēū	Wō khē larikā kā maī kīn chah'kā mārēō
229 He is grazing cattle on the top of the hill	Ō par'hat-kī chōtī par gōrū charawat hai.	Ū pahar'wā kē up'rā har'hā charawat-ahai.	Wō dhur pahārī par har'hā charawat hai	Pah'ri kē ūpar wā gōrū charābat-hai.
230 He is sitting on a horse under that tree	Ō wai bir'wā-kē tarē ghōrā par baith-hai.	Ū ghōrā-par wahi hir'wā tarē baith ahai	Wō ghwārā-par uī bir'wā-kē tarē baithat-hai	Wā bir'wā-kē nichē wā ghōrē par oharhā hai
231 His brother is taller than his sister	Ō kar bhāī ap'nī bahm sē dhēr ūch hai	Wō kar bhāī wok'ri bahin-tē baī'war ahai.	Uhi kar bhāī uhi kī bahmī tē lambā hai.	Wō-kar bhāī wō-kī bahmī sē lammā hai
232 The price of that is two rupees and a half	Ō kāī dām dhāī rupaiyā hai	Ō-lar dām aīhāī rupaiā bātai.	Uhi-kāī dām aīhāī rupaiyā hawāī	Wō kar dām aīhāī rupiā hai
233 My father lives in that small house	Hamār bap wahi jhōpariyā mā rahat-hai.	Ham'ra bāp wahi chhot'kī bakh'ri mā rahat-bātai	Mōr bāp uī chhotī bakh'ri-mā rahat-hai.	Mōr bāp wā chhot'kayē ghar-mā rahat-hai
234 Give this rupee to him	Ī rupaiā ō-kāī dāī-dēo	Ī rupaiā wahi-kā deh	Ih rupiyā uhi kā dāī-dēu	Yā rupiā wō kā dāī-dyā
235 Take those rupces from him	Ō rupaiā un sē kāī-lēo	Ū rupaiwan wahi sē kāī-lēu.	Uhi tē wō rupiyā kāī lēu	Wō sē ū rupiā kāī lēā
236 Beat him well and bind him with ropes	Ō kāī khūb marau aur rassī sē bādh dēo	Wō-kā khūb mārū au jēwarī-tē bādhī dēo	Uhi kā khūb mārū aur ras'ri-tē bādhau.	Wō-kā khūb mārā au nārā-sē bādhī dārā.
237 Draw water from the well	Inār sē pānī bharau	Kūā-tē pānā bhārā	Kūā-tē pānī āichau	Kūwā-sē pānī bhārī lēā
238 Walk before me	Ham'rē āgē chalō	Ham'rē ag'wā chalu	Mōrē āgē chalan	Mōrē āgē-āgē chalā
239 Whose boy comes behind you ?	Tuh'rē pichhē kē-kar bet'wā awat hai ?	Toh'rē pāchhē kē-kar larikā awat-bā ?	Tōrē pāchhū keh-kar bet'wā awat-hai ?	Tumbh'rē pāchhē kē-kar larikā ābat-hai ?
240 From whom did you buy that ?	Tū kē-sē ō-kāī mōl līhai ?	Tū ū kēhī sē besāheo ?	Tum keh-tē uhi kā māl līhen ?	Tū wā kē-sē mōl līhā ?
241 From a shopkeeper of the village	Gāw-kē dūkān wālē-sē	Gūwan kē ōk bālpārī tē	Gāw-kē yāk dūkān dār-tē	Gāō-kē ōk dukan wālē-sē

Baghel Gond (Rewa)	Gilwani (Mauila)	Chattisgarhi (Raipur)	Bhullā (Sonpur State)	English
Tōy gayal rah'li	Tum garō	Tum man gayew	Tum mānō gae	215 You went.
On garal rah'li	Un gāin	Wō-man gāin	Ō mānō gāin	216 They went
Jāta	Ju	Jāo	Jimā	217 Go
Jāt jāt	Jut-hai	Jāwat, jāt		218 Go ag
Gayal	Gais	Gaye		219 Gone
Tōi nūa ka bi?	Tōr kahm nūw?	Tōr kā nūw hai?	Tōr kūē nārē?	220 What is your name?
I ghōrā kat'na hūph hi?	I ghōra kēr umir kat'na hai?	Wō ghōra-ko kat'na umar hai?	I ghodā ke kētō baos huē?	221 How old is this horse?
Īh'li Kasmir kat'na duriba bu?	Yah'asē Kasmir kat'na dur-ehiya hai?	Kasmir, yalū lē latek dū hai?	I nu Kashmir kētō dū āhi?	222 How far is it from here to Kashmir?
Tōr bāp-ko ghar mē kai thē larikā bat'ri?	Tumbār dada kēr ghar mē kat'na lar'ka hōh'?	Tōi bay ko ghar mē kē jhan lar'kā hai?	Tannar huā gharē kētō pilā āhen?	223 How many sons are there in your father's house?
Āju māi bahut durhā lē aīū	Āj bahut durahiya gave rahō	Āj māi khūb kīj'rēw	Āj māi badā dūr chahē	224 I have walked a long way to-day
Wōi kar'ka-kai lar'ka o kar bahm lē bahal batti	Humai mamu kar lar'ka ā kai bahm lē lūhais	Mōi kar'ka ko beta-ko bihay wō kai bihni saṅg hōt hai	Ālura kakā ku bētā akar bhāin ke bhā hāis hō.	225 The son of my uncle is married to his sister
Ūja-ghōr-kar palancha gharē dharai alai	Ghar mē pā'ri ghōra-ker zin hai	Wō ghar-mē wō Ūja ghōra ko khogū hai	Ō dhob'lā ghuda ka jum ē gharē āhi	226 In the house is the saddle of the white horse
Okh'at pithi palancha dhun-de	Palañ ha marai pithai mē	Wō khogū -la wō kar pith mē dhar de	Jin ak'ia pithi lad dē	227 Put the saddle upon his back
Okh'as lar'ka māt'atūkhūb chap'ka-chap'ka	Mutt'ke chubak se mairjō u kar chhauwa lē	Muñ wō ku bēta lē khūb olint'kan mairēw	Muñ ak'ra bētā-kē nithāi bēt-nē mairē hā	228 I have beaten his son with many straps
	Ū dhōra lē dōg'āi upar charat-alai	Wō hai pahar upar dhoi charawat hai	Ō dungri nē gāo dammur oharāthiē	229 He is grazing cattle on the top of the hill
	Ū rūkh lēi tarī ghōra lēi jorē bāthas hai	Wō hai ghōra ūpai wō jhār ko lhuwō mē bāthā hai	Ō gachh talē ghuda nē basis hē	230 He is sitting on a horse under that tree
	Ū-kar bhāi dhūga hais apan bahmī-sē	Wō kai bhāi o-kar bahmī lē ūch hai	Akar bhāi akar bhāin-nu dēag āhi	231 His brother is taller than his sister
	Wō kar mōl dō rupai aui ādha hai	Wō-kai kimat aplāl rup'ya hai.	Akar dam adhaē pañkā āhē	232 The price of that is two rupees and a half
	Humai dada wō kariya mē rahat hai	Mōi bap wō obhōle ghar mē rathai.	Mara huā sura gharē āhē	233 My father lives in that small house
	I rupai o la dō-dē	Yē rup'ya la wō lā dē dē	I pañkā tā a-khē dē	234 Give this rupee to him.
	Uu rupaiyan la u kar sē lāy lē	Wō-kai-mēr lē wō rup'ya lē lē	Aka, nu i pañkā ja-ka lēk-jā	235 Take those rupees from him
	Ō lā khōb mār-ke, ō-lā rassī sē bādī dē	Wō lā khūb mār aur dōri-mē bādī dē	A khi khōb mār aur durē band dā.	236 Beat him well and bind him with ropes.
	Kuwa sē pani jhiko	Kuñ lē pāni nikāl	Kū-nu pāni ghōh	237 Draw water from the well
	Hamar agū rēg	Mōi āgu chal	Mara āga chāl	238 Walk before me.
	Kō kar lar'kā tumbār (or tōr) piobhē āt-hai?	Tōr pāchhū kā kar lar'kā āwat-hai?	Kāk'ia bētā tara pachhē pachhē āthie?	239 Whose boy comes behind you?
Āy'sē tāi mōl lih'lē?	Kō-kar-kahū lē kharidē ō-lā?	Tāi wō lā kā kar mēr lē liyē?	I-tā kākar nu ghēnu ha?	240 From whom did you buy that?
Īw kar dulan lē	Gēw kē dōkān-dār thin sē	Wō gēw ke dulan-dār mēr-lē	I gā-ka mahājan-nu	241 From a shopkeeper of the village.